

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

**Congress Attacks General Wood.**—The House of Representatives by a vote of 121 to 92 adopted the conference report on the army appropriation bill after a bitter debate. The bill as passed by Congress provides for many changes in the army. The enlistment term is increased from three to four years, and a commission is to be appointed to investigate the plan of the War Department for the abandonment of certain army posts. The provision which aroused greatest opposition was that which legislates General Leonard Wood out of his position as Chief of Staff by making general officers who did not serve ten years in the line before becoming brigadiers ineligible for appointment as Chief of Staff. There is a good reason for believing that President Taft will veto the measure. As it is understood that the President is also considering the vetoing of the legislative, executive and judicial appropriation bill, because of the clause providing for the abolition of the Commerce Court, a serious complication of the legislative situation is anticipated, and one which may result in Congress remaining in session indefinitely.

**World Weather Bureau.**—Professor Moore, chief of the United States Weather Bureau, laid before the International Radio Congress in London a plan for the establishment of an international weather and storm bureau. All of the American delegates to the Congress are under instruction to assist him in securing the cooperation of the other nations in the matter. According to the plan a median line will be drawn through the North Atlantic. All ships sailing in either direction westward of this median are to be compelled to take daily weather observations,

which are to be sent by wireless telegraphy to the nearest ship in communication to the west, and thence the messages are to be relayed until they reach the nearest American land station. The messages will then be telegraphed to Washington, where the Weather Bureau will make up a weather chart. In case of a storm warning will be cabled to Europe. Ships to the eastward of the meridian will relay messages to London or Paris. The weather chart and storm warnings made up by the European station will be cabled to Washington, and the storm location as compiled from both America and Europe will be sent by wireless telegraphy to the nearest ships, whose duty it will be to transmit them to the vessels in the vicinity of the storm-threatened areas.

**Visit of German Warships.**—The German naval squadron which came to American waters to return the visit to Kiel a year ago of the first division of the United States Atlantic fleet, was formally welcomed at Hampton Roads on June 3 by President Taft in behalf of the government and people of the United States. The squadron was made up of the battleship Moltke, the scout cruiser Stettin and the protected cruiser Bremen. American battleships exchanged salutes with the visitors. At historic Fort Monroe on June 4 the United States army extended a welcome to the German officers, and throughout the day sailors from the American vessels or soldiers from the Fort fraternized with the sailors of the visiting squadron. A cable message from Emperor William to President Taft was received thanking the President for his hearty welcome. President Taft sent greetings in return. A visit by the German officers to Washington included a luncheon at the German embassy, to which a hundred guests had been invited and a dinner given by the Secretary of

the Navy. On June 7 Admiral von Reuber-Paschwitz paid tribute to the memory of George Washington by laying a wreath on his tomb at Mount Vernon. On the invitation of Mayor Gaynor the German warships paid their respects to New York, the admiral bringing to New York the greetings of his imperial master and a message of similar tenor from Prince Henry of Prussia. Officers and men were lavishly entertained in the metropolis by the city and by private hosts throughout their four days' stay. The German squadron steamed away on June 13.

**Olympic Team Sails.**—One hundred and fifty athletes, the pick of the United States athletic associations, sailed on June 14, for Stockholm, Sweden where, in July, they will represent this country at the Olympic games in competition with all nations. The steamship Finland, on which they sailed, will first call at Antwerp, after which it will go direct to the Swedish capital, and there anchor in the harbor until the games are finished, the athletes living aboard the ship for thirty-six days. Of the men listed, three are real Americans—Andrew Sockalexis, Louis Tewanina and Jim Thorpe, the famous Indian runners. James E. Sullivan, special commissioner to the games, appointed by President Taft, accompanies the party. In addition to the field and track men there are wrestlers, gymnasts, bicyclists and United States horse-men on the Finland, which was especially chartered by the Olympic committee at a cost of \$110,000.

**American Aviators Killed.**—Lieutenant Leighton W. Hazelhurst, Jr., a member of the United States aviation squad, and "Al" Welsh, a professional operator, were instantly killed at the army aviation field at College Park, Md., while testing a new Wright biplane. The fatal flight was made as a test required by the War Department that the machine with 450 pounds on board, besides the gasoline, oil and water, climb two thousand feet in ten minutes. Welsh operated the machine, and Hazelhurst was a passenger to give additional weight.

**Alaskan Volcano Active.**—Tidings have been received at Seattle of the eruption of the volcano Katmai in Alaska. By good fortune the revenue cutter Manning was in Kodiak harbor when the hot ashes began to fall from the volcano, nearly 100 miles away, and took off all the 500 inhabitants. The loss of life in the villages along Shelikoff Strait cannot yet be ascertained, but the total number of inhabitants is believed not to be above 200. An urgent appeal for Government aid for 500 residents of St. Paul and Wood Island, on Kodiak Island, was received at the revenue cutter headquarters from the cutter Manning. The towns, Captain Perry reports, are covered a foot deep with volcanic dust and people of the section are suffering terribly.

**Mexico.**—Madero is not yet in control, Orozco is still in the field. He is credited with promptly putting all prisoners to death, but promises that if he captures

Chihuahua the city will not be looted. In spite of the uprising, however, Mexico is reported to be commercially and politically safe, and confidence is felt that it will soon return to normal conditions. On June 13 the Federal General Blanquet was reported to have completely routed the rebels at Pedrisena.

**Cuba.**—For a short time the situation was regarded by competent judges to be very critical. The negroes were gathered around Guantanamo. Barbarous cruelties were exercised by the insurgents on their captives, and pillaging of the plantations was unchecked. Business in the east end of the Island was paralyzed, and many families were made destitute. On June 12, however, the rebels were rash enough to attack the American marines, who had been landed at Santiago Harbor. The engagement took place at El Cuero, ten miles to the west, and lasted five hours. Five negroes were reported killed. Confidence was expressed that President Gómez would crush the revolution in ten days, and it was given out that no more American warships were needed. Finally, on June 13, the Commander in Chief of the Government forces, Monteagudo, reported that he had won a decisive victory. This is doubted, and faith in Cuba's sincerity is said to be weakening in Washington, the long time accorded by Monteagudo for the submission of the rebels being incomprehensible.

**Canada.**—The growth of traffic, which it is expected the opening of the Panama Canal will increase more, has compelled the Canadian Pacific Railway to undertake the doubling of its track between Calgary and Vancouver through the Rocky Mountains. The surveys for the work have been begun and the cost will be between 60 and 70 millions. When it is completed the main road will be a double track throughout.—The heavy rains of a very backward spring have injured the crops considerably in the eastern provinces.—On Sunday, June 9, Corpus Christi processions, customary throughout the province of Quebec, took place in Montreal. The Chinese Masonic lodges were allowed to parade publicly on the same day, in honor of the new Republic of China. As Catholics have a prescriptive claim, to say the least, to that day, it seems strange that the Chinese were not required to choose another. A band of strikers marched through the streets of Montreal following the red flag. Last year Mayor Guerin refused to allow that flag in the streets, but he is Mayor no longer.—The Royal Society of Canada has asked the Federal Government to seek an understanding with other Governments for a reform of the Calendar, which will make the year of thirteen months, with a supernumerary day that shall not be reckoned in the week or the month, such a day as Job would have chosen for his birthday. Mr. Borden promised to consider the matter carefully.

**Great Britain.**—The Transport Workers' strike appears to have failed. Ship-owners refused the Govern-



ments's conciliation board, and the managers of the men ordered a national strike. The order was obeyed in part only, and serious difficulty was not felt by the owners, except in Southampton, where several Atlantic liners and some ships of other companies had to abandon their voyages. In the meantime the number of non-union men employed in London and elsewhere was increasing. Railway men do not seem inclined to join the strike, and the Dockers' Union of Liverpool and other northern ports, have refused to do so. Ben Tillet is urging the men to organize an armed force, saying that if this may be done to protect the employers' interests, it may also be done for the men. The cases are not, however, parallel. The organization to which he alludes is rather in the public interest to prevent the cutting off of food supplies.—The Twentieth Century Press has been made bankrupt, with liabilities less than \$20,000. It was established in 1891, to print for Socialist and Trades Union organizations, and to publish the weekly periodical, *Justice*, which came into notice lately in the prosecutions for attempts to seduce the army.—Lord Haldane has succeeded Lord Loreburn as Lord Chancellor. Colonel Seely, Under Secretary for War, takes Lord Haldane's place at the War Office.—The publication of the first part of the current volume of the "Dictionary of National Biography" has stirred up a small tempest. It seems that the biography of Edward VII traverses the accepted opinion that the King was a great statesman, to whom is due the friendly understanding with France and Russia, and denies that the war on the House of Lords broke his heart. It suggests that, though King Edward did not approve of the Lords' rejection of the budget and did not like the idea of a wholesale creation of peers, his social character prevented these things from weighing over heavily upon him.—The Prime Minister announces the early introduction of a manhood suffrage measure, which will also provide for the holding of elections on one day, and so do away with the voting in more than one constituency of persons with a title to the franchise in different places.—The announcement of a sweeping Liberal triumph in Northwest Norfolk, published by some American papers, proves to have been false. Notwithstanding the Liberal candidates' advocacy of new land legislation, which Lloyd George's support made a virtual promise, the Unionists reduced the Liberal majority from 1,143 to 648, in a total poll of 10,578.

**Ireland.**—The Home Rule Bill is now in the Committee stage in the Commons, and it is intended that it be sent to the House of Lords at least one month before the end of the session, as the Parliament Act provides this period of consideration for the peers. Meantime the Bill is being discussed in Ireland by speakers and writers, who are generally agreed that the Bill should be as much as possible amended, but in any case accepted. Professor Kettle, who had been contending forcibly for fiscal independence, stated last week that though the finances were

not generous, it is a workable scheme, that provides, as time goes on, for its own enlargement. It would give immediate control of education, of forestation, railways, civil service expenditure, Poor Law and Insurance, and so enable Ireland to enter at once on her career of national self-development. Moreover, it does not purpose to be final. It proposes a time for readjustment. It is a seed that, once planted, will grow, and its Irish Unionist opponents will grow with it and to it. "These people living in Ireland have lived on Ireland. We only propose that they shall live for Ireland." Dr. Starkie, Commissioner of National Education, has issued a vigorous statement, insisting that the finances of the educational provisions in the Bill are altogether insufficient, only stereotyping the present educational grants, which have been blocking the path of progress. Besides, methods must be improved, and the improvements will necessitate increased expenditure. Dr. Browne, Bishop of Cloyne, spoke in approval of Dr. Starkie's contention.—Rt. Hon. C. H. O'Connor, K. C., Attorney-General for Ireland, has been appointed Master of the Rolls, to succeed Judge Meredith, resigned. Even after this appointment, only five out of the fourteen High Court Judges will be Catholics. Solicitor-General Ignatius O'Brien succeeds to the Attorney-Generalship. They have both been leaders in their profession and are products of Catholic education, Mr. O'Connor having been educated at the Jesuit College of Tullabeg and Mr. O'Brien at the Christian Brothers' Schools and the Catholic University.—The Polish members of the Russian Douma have sent a congratulatory message to Mr. Redmond.

**Italy.**—On June 11 the cable announced that Italy was preparing to occupy the Island of Lemnos. Its area is about 175 square miles, and it has a population of 40,000. The future fate of these islands in case Italy hands them back to Turkey after the war is giving great concern to the inhabitants of them. Will Turkey resort to reprisals because of the enthusiasm displayed at the advent of the Italians? At Khoms in Tripoli, a strong force of Turks and Arabs, with artillery, attacked the Italian position on June 12. A fierce battle followed, and the assailants were driven back, with heavy loss. The Italians had 31 killed and 50 wounded. The Turks also claim the victory.—Rumors are afloat that the Government proposes to adopt stringent measures against the religious houses of Italy in the near future, the purpose being to win the Socialist vote.

**France.**—The new Commandant in Morocco, General Lyautey, announces that he feels as if his army were camped in an enemy's country. The situation is very grave, and he proposes to reestablish the interrupted civil government of the natives. The London *Times* reports that there are 20,000 insurgents around the walls of the city. It is said that the rising is anti-French, and that other Europeans need not fear.—On May 30,

a special committee was nominated by the Chamber of Deputies to discuss the question of making the second Sunday in May a national holiday, in honor of Joan of Arc. The Senate had already passed that resolution as far back as 1894. Jaurès was the only member of the committee who opposed the project. His reason was that the patriotic would be confused with the religious idea. He proposed a universal celebration of all French heroes. It might be noted that the movement to honor the savior of France coincides with the danger that threatens France in her African colony.

**Germany.**—The greatest satisfaction is expressed by the German press at the cordial reception given to the German officers and crews during the return visit of the German fleet to the United States. The exchange of dispatches between the President and Emperor, no less than the overwhelming hospitality extended to the visitors at New York and elsewhere, has elicited the warmest expressions of thanks from the German people. The American welcome is described as far surpassing all conventional courtesies and the ardent hope is expressed that these friendly relations may continue unbroken.—The Emperor recently called an important conference of public officials. Its object was the planting of a belt of forest land around Berlin. Although no definite intention has thus far been formulated, the Emperor has clearly indicated his desire of carrying out the project. He believes that it will prove to be of inestimable advantage for the health and prosperity of the constantly growing population within the city.—The winner in the great Berlin-Vienna aeroplane contest was the German aviator Hellmuth Hirth. The flight from Berlin to Vienna, a distance of 330 miles, was accomplished by him in 6 hours 35 minutes. The last stretch from Breslau to Vienna, about 130 miles, he covered in 2 hours 54 minutes. Hirth not only crossed the Altwater Mountains, a height of more than 2,000 metres, but even mounted far higher in order to pass over a wall of clouds which rested on them.—Baron v. Erffa, the President of the Prussian Chamber of Delegates, has succumbed to paralysis, by which he was struck after the stormy scenes which attended the closing sessions of the Diet. Since 1885 he had held his place in this body as a Conservative representative of the fifth Erfurt precinct.

**Hungary.**—The recent attempt to assassinate Count Stephan Tisza, the President of the Hungarian House of Representatives, did not stay the demonstrations in the Hungarian Parliament. Altogether as many as sixty-four deputies have since that event been ejected from the sessions. All the remaining members of the opposition finally marched from the hall, singing their Kossuth song and hurling insults at Count Tisza. On June 11 it became necessary to guard the Parliament by a cordon of police, because of the threats that had been uttered. When the suspended members applied for ad-

mission and were refused, all the delegates of the opposition retired with them in a body. Meanwhile, a vast throng of people, who were singing the Kossuth song before the party club, were scattered by the police, and several received slight injuries in the panic which ensued. Count Tisza justified his conduct on the ground that he had excluded no members who would not likewise be excluded from any respectable society. He then quietly and successfully carried out the order of the day. On June 12 he was received by the Emperor who, according to press reports, expressed the highest regard for the self-sacrificing devotion and heroism of the Count and his ministry, and hoped that they would receive their reward in the dignity and efficiency they were conferring upon the Parliament.

**Croatia.**—At Agram, the capital of Croatia, an attempt was made upon the life of Edward von Cuvaj, the Banus, or supreme head of the country, who as royal commissary had recently been empowered to act with almost unrestricted authority. A succession of shots was rapidly fired at Cuvaj from the neighborhood of his palace, while he was riding in an automobile with his wife and a government official. The bullets missed their intended victim, but mortally wounded the official. The perpetrator of the deed was a Bosnian law student, Lukas Jukics, twenty years of age, who in his flight killed one of his pursuers and wounded another. When captured and imprisoned he feigned madness. Although he denied the existence of a plot, the police maintain that this attempt is only part of a wide-spread conspiracy to murder many of the higher officials. Those in opposition to the government claim on the other hand that the latter charge is merely a political ruse to bring them into discredit. Several arrests have been made, and a journalist is said to have testified to information received by him concerning the intended assassination of various prominent officials.

**China.**—It is stated from China that there is no further need of help from this country for the relief of famine sufferers. The total amount forwarded to China through all sources, says the statement, was \$334,814.97, of which sum more than \$122,000 passed through the hands of the New York committee. In this report, however, there is probably no account taken of the extraordinary manifestation of Catholic charity and generosity that followed the appeal for help made to the Catholics of the Western world by Bishop Reynaud, Vicar-Apostolic of Shaoking. Several of the bishops of the United States, as well as others in Ireland and England, cabled to Bishop Reynaud immediately the liberal alms they received in diocesan collections for the relief fund. It was a striking example of how much the resources of modern civilization help the kinship of the children of the Church all over the world, and how ready they are to rally to each other's assistance in time of real need.



## QUESTIONS OF THE DAY

### Economic Christianity

In the literature of Christian Socialism we read of three great religious movements, said to have been brought about by the will of God: the Mosaic Exodus, the preaching of the kingdom of Christ, and the establishment of the Social Democracy.

The Mosaic Exodus is defined as nothing but a vast labor movement, an industrial revolution, the first mammoth strike and walk-out in all history. Moses himself is pictured as "the greatest of labor leaders," a most successful agitator who carefully refrained from any "promise of deliverance after death," because he knew how enervating all such thoughts must be to a proletariat in the throes of a mighty struggle for economic liberation.

Meanwhile the "hypocritical priests, princes and business men," it is hinted, were most probably employed, then as now, in preaching contentment upon earth together with the hope of a bright immortality hereafter. Such is the traditional method by which capitalism is said to enrich itself at the expense of popular ignorance and the misery of the working people. The same motives are now ascribed to the Church which fearlessly proclaims the gospel in the spirit of Christ and refuses to lower the Cross before the red flag of Socialistic revolution. By these insidious means Socialists hope to beget in the hearts of the Catholic workingmen a profound distrust and aversion against priests, bishops and even the Vicar of Christ. "True religion," says the *Christian Socialist*, "from its very nature leads to proletarian revolution." (Jan. 1, 1909.)

It would seem needless, except for the constant insistence of certain classes of Socialist writers, to prove that there does not exist the slightest ground for any comparison between the Marxian revolution and the Mosaic Exodus. The latter was not in any way a labor agitation in the Socialistic sense, but a divine liberation from the yoke of an oppressive foreign power and from the dangers of Egyptian idolatry. The truth of this is made plain beyond all doubt or cavil by the fact that the very first condition of a Socialistic revolution was entirely wanting in this great national and religious movement. The institution of master and servant, of employer and employed, against which all Socialistic agitation is directed was never even in the least degree revolutionized by Moses. These relations not merely existed in the promised land, but were even divinely recognized in the code of laws which God Himself gave to the Israelites. Thus the Mosaic Exodus affords but cold comfort for the preachers of industrial revolution constantly proclaiming their orthodoxy in the name of "the greatest of labor leaders."

What Moses wished to secure for the Jews—and far more than this—the Church seeks to provide for all mankind. It was the Church that abolished the state of slav-

ery which, in a restricted form, was still tolerated by the Mosaic code, although the emancipation of slaves was even then considered a work pleasing to God, and after a limited period of service actually became of obligation. Liberation from Egyptian servitude, justice, charity, and, above all, opportunity for the unimpeded exercise of the worship of God, for which alone man was created and by which alone he can achieve his destined happiness, was the entire scope of the Mosaic Exodus. To accomplish this there was no need of evading the issues of a future life. Rather were these needed the more to serve as an inspiration and encouragement for the Jews to effect at all hazards their liberation from foreign tyranny and from the contaminating influences of Egyptian idolatry.

No people in history had ever before been surrounded as were the Israelites of this period with the visible presence of another world, and overwhelmed so completely with that sense of the supernatural which Socialists hold to be incompatible with the revolutionary spirit of a class-conscious proletariat. The vision of the burning bush, the long succession of miracles preceding the flight into the desert, the dreadful destroying angel, the parting of the waters, the going of the Lord before the children of Israel in a pillar of cloud by day and a pillar of fire by night, the countenance of Moses still radiant with the divine effulgence which had shone upon him on the mount, the severe penalties inflicted upon the Jews for their idolatrous worship when three and twenty thousand men were instantly slain at the command of their inspired leader, and finally the awful threat of the All-Holy God in Whose sight sin is the only abomination: "He that hath sinned against Me, him will I strike out of My book"—these are facts at the thought of which the sarcastic comment of Christian Socialists sound hollow indeed: "The God of Moses became such a rank 'materialist' that He seemed to forget all about saving the souls of His people." (*Christian Socialist*, Jan. 1, 1909.)

Little, however, as the theocratic government of the Jews, established by Moses, with its countless rites, its sacrificial ceremonies, its priestly class divinely instituted, its acknowledgment of the principle of ownership and of the entire system of remuneration by wages, can for a moment be mistaken for a Socialistic commonwealth, still less can the Kingdom of Christ be accepted in a Socialistic sense, as to-day it is so frequently preached outside of the Catholic fold.

"We now know," writes the *Vorwärts*, "that the Galilean rebel, who summoned his tribe to the combat, and, like many another insurrectionist of his day, suffered the death of the cross by the sentence of the Roman prætor, had precious little in common with the civilized and frizzled Christ of theological bungling." (Apr. 7, 1912.)

Such doctrine, based upon the authority of books like Kautsky's puerile and utterly unscientific work upon the origin of Christianity, which all true scholarship has relegated to the limbo of historical myths and falsehoods, has found a hearty welcome among Christian Socialists of

every country. "The incrustations are now peeling off from the blurred and defaced picture of Christ," our American workingmen are told, "by the grace of the critical scholarship of our day, revealing some vivid tints of the portrait." These of course are the red Socialistic colorings of industrial revolution and political insurrection.

How completely the spiritual conception of religion is disappearing before the new economic and materialistic doctrine, wherever this has gained an entrance, can best be seen in the popular application of the materialistic conception of history even to the very life of Christ. A practical illustration can be found in a recent book, most strongly endorsed by the Christian Socialists and especially recommended by a Y. M. C. A. lecturer, who considers the diffusion of it an important part of his apostolate.

Ignoring the supernatural birth of Christ, the author represents Him as a purely human laborer in revolt against existing society because deprived by it of His livelihood; "because his work as an artisan was being brought to naught by the industrial despotism that, like a creeping paralysis, was advancing upon the country." He therefore sets out to arouse the people against Roman domination, which was becoming a menace to the working class. His mission is declared to be for the laborer alone. Though severe upon sin, "It was social sin he hit at. The pangs he inflicted were guilt pangs over a society deflowered and dismembered by economic iniquity." Without the slightest sense of reverence, since there is here no question of a divine person, He is described as a "good mixer," and His powers, acknowledged only as purely natural, are spoken of as "redoubling beneath the stimulus of success and popularity." His prophecies become mere forecasts, evidently made in the light of that economic determinism which was to be scientifically proposed by Marx. Thus He is said to regard democracy as "an elemental force, moving down the centuries with might irresistible, and crushing gainsayers like a falling millstone." He is "democracy's chief asset," and His whole life is contained for the Socialist preacher in the five words, "He stirreth up the people," which, although spoken of Him by His enemies in order to bring false accusation against Him, are nevertheless interpreted as correctly representing the "inflammatory purpose" of His mission. His very footprints become to the distorted imagination dragons' teeth, raising up a harvest of rebellion whithersoever He went, while His pierced hands, even to-day, lift empires off their hinges.

If the Scriptures say so little directly of the Carpenter as a workingman, and nothing, we may add, as a revolutionist, the reason given is that "the cultured class some centuries later seized upon the carpenter and appropriated him for their own. Naturally to these the only portion of his life that had aught of interest was his career as a teacher."

If, again, certain parts of the Sacred Writings are thought by some to be too evidently in contradiction with

their own preconceived notions which they read into the Scriptures, the solution is equally simple. The Scriptures are regarded by them as merely human documents, and can be rejected wherever found to be "capitalistic." On such grounds Saint Paul has already been relegated by not a few. "Paul, too, looms up for many as a gloomy greatness," writes Deissmann sarcastically, "but the darkness, to be sure, is caused to a great extent by the bad lamps in our workshops." (Paulus.)

"Rome needed a religion," writes one of the staff members in the *Call*, "and here (in Christianity) was one that required but a clever transformation to become available for the purpose of continuing exploitation and slavery for the masses. Under his [Paul's] skillful jugglery the rebel and democrat [Christ] was gradually transformed into the imperial master of Rome, and of the world. He was needed in this rôle to hold the immense hosts of slaves in check." (Nov. 19, 1911.)

To this question and to the objections raised against the spiritual nature of the kingdom of Christ we shall return in another article. We have contented ourselves here with giving in outline the character of that new heresy which the Catholic Church and every truly Christian institution will be called upon to combat in the present time. It is this which is preached to the working classes who have still some faith in Christ, and which is openly proclaimed by an ever increasing number of ministers of the gospel without the fold of the Catholic Church. The disclosures which could here be made would be truly startling.

The supernatural—except for the name—has entirely disappeared, together with the divinity of our Lord, and there is left little more than a Christ of politics and economics. This is true not merely of the books and articles which issue from the Socialistic press, but often of the writings of men who lay no claim to Socialist relationship. John Spargo, contributing a critical estimate to the *International Socialist Review* upon a book dealing with Christianity and written by the foremost authority among Christian Socialists, thus formulated his conclusions:

"One gathers from Professor Rauchenbusch a concept of Christianity which would justify most men who now call themselves atheists and agnostics being included in the category of Christians." (Feb., 1908.) Than these words from a leading Socialist authority nothing could more perfectly describe the inevitable fate of all Christianity that strives to reconcile itself with Socialist philosophy.

JOSEPH HUSSLEIN, S.J.

### "Twenty-third Street Men"

A few weeks ago we called attention to the insidious nature of the Young Men's Christian Association, and we warned Catholic young men of the peril to their faith in joining even for athletic or educational advantages this anti-Catholic organization. The article which served to give point to our strictures appeared in the April issue



of their official organ in New York, called *Twenty-third Street Men*. It was little more than a short column in length, containing about 300 words. Our appeal to Catholic young men has stirred up the ire of the editor and a bitter onslaught on Catholics, extending to over 2,000 words, is the rejoinder in the issue of May 23.

It contains so much abuse and so many errors and insinuations that we would willingly pass it by without any notice whatever, except that it affords us another opportunity to see the Y. M. C. A. in its true colors.

For one frank statement we are thankful. "The Y. M. C. A.," says *Twenty-third Street Men*, "is a Protestant organization." The usual boast of the Y. M. C. A. is that it is non-sectarian. Here it is proclaimed officially a "Protestant organization." This declaration alone should be sufficient to restrain Catholics from joining it.

*Twenty-third Street Men* says: "AMERICA tells its readers it is reproducing in facsimile the article from *Twenty-third Street Men*, and then gives only part of the article. Is that honest? We know why part was omitted, and so does AMERICA." AMERICA never used the word article. AMERICA said, "we reproduce in facsimile for our readers the following leaflet," not the Y. M. C. A. leaflet, nor article, but so much of it as filled one column of AMERICA. The words omitted were a quotation from Scripture: "Whatsoever ye would that men should do unto you do ye unto them." They had little if any bearing on the article to which they were appended. This scriptural quotation was the only thing omitted. We commend the careful reading of the quotation to the writer whose outraged sense of justice compels him to ask, "Is that honest," while he charges us with giving only a part of the article and insinuates that we garbled the words or falsified their meaning.

We called attention to the persistent use of the offensive word "Romanist." The writer continues to use it, and argues that Leo XIII gives the legal title of the Church as the "Roman Church." "That being true, the members are Romanists," he exclaims triumphantly. We have only to remark that here there is no question of etymology, but of refined taste. The "Standard Dictionary" defines "Romanist: a member or supporter of the Roman Catholic Church; used opprobriously." Romanist is offensive, just as papist is offensive.

But these are matters of lesser moment. *Twenty-third Street Men* tells its readers that "Lawful superiors imposed upon any group of men is not quite in harmony with the spirit of democracy or of Christianity." We confess we are unable to fathom the meaning of this statement. St. Paul exhorts Christians to "be subject to them that are your lords according to the flesh, with fear and trembling, in the simplicity of your hearts, as to Christ." With much greater reason are they to be subject to their spiritual rulers, as Christ Himself enjoins when He says, "he that will not hear the Church, let him be to thee as the heathen and the publican."

"The Y. M. C. A. has never conducted a campaign of proselyting," is another statement of this official organ of the Y. M. C. A., yet the very articles we are criticizing show that they are written expressly to advance the interests of the Y. M. C. A., which is declared to be a Protestant organization. What is that, if not proselyting—and an insidious method of proselyting?

"AMERICA complains because the Romanist members are not permitted to vote in the Association," says *Twenty-third Street Men*. AMERICA has registered no such complaint. AMERICA has merely pointed out to those time-serving and misguided Catholics who join the Y. M. C. A. the disabilities they are subject to. AMERICA would be very glad if Catholics were excluded from membership altogether. They would then have a better chance of saving their souls.

We are informed that the Catholic Church "is failing," and the apostate Joseph McCabe is quoted as authority. The proof is that there are only 15,155,069 Catholics in the United States, and there ought to be 23,000,000. One might as well say that John D. Rockefeller is in danger of bankruptcy because he has only \$200,000,000, whereas by more judicious speculation and investment he would be worth \$300,000,000. The Catholic Church, no matter how many she has lost or is losing, is not in fear that Protestantism is gaining at her expense, or will ever supplant her. Things are moving the other way. There would be fewer losses to record, however, if the Y. M. C. A. would keep its hands off her young men.

It is with hesitation that we reproduce the blasphemous pronouncement, in this official organ of the Y. M. C. A., that "Jesus was a *layman*" (italics not ours). When we saw the words we could scarcely believe our eyes. Jesus, the great High Priest, He of whom David sang, "Thou art a Priest forever, according to the Order of Melchisedech," whom St. Paul calls "the high priest over the House of God," and to whose transcendent priesthood he devotes the entire Epistle to the Hebrews, is certainly not a layman.

The writer concludes: "We hope our attitude is made plain." We echo—plain, perfectly plain. You are a Protestant organization, and you make Christ a layman.

E. SPILLANE, S.J.

### The Next President

The members of the Electoral College will be chosen on Tuesday, November 5, 1912. On Wednesday, December 4, the successful electors in each State will meet in the place designated by the Legislature of the State and will then vote for President and Vice-President, respectively. They will make three copies of their votes. One copy will be forwarded by mail to the President of the Senate at Washington; a second copy will be sent him by a messenger; the third will be placed in the keeping of the district in which the electors have assembled.

Before the arrival of their messenger in Washington, even before the meeting of the electors, the public will know who have won the prize; but the Government remains officially ignorant of the result. Not until Wednesday, February 12, 1913, will Senate and House assemble, break the seals, and count the votes. Then, and not till then, will the official statement appear that X and Y have been duly elected for the next ensuing term of four years.

This roundabout way of announcing two names seems to be quite at variance with what is commonly called American businesslike directness and practical sense; but the tortuousness of the means employed is due to the fact that our voters have completely lost sight of the spirit of the Constitutional provision which established the Electoral College. The original intention was that the electors should constitute a grave assembly for the discussion of the merits of various possible candidates, and should then decide by a majority of votes who should be the recipients of the honors. From the days of Washington, however, up to our own, the members of the Electoral College have never done more than register the will of those that chose them. If during the first thirty-five years of our national existence, all electors were not always explicitly "instructed" or implicitly bound to vote this or that way, it was regularly "understood" who would receive their suffrages. Hence, in the election of 1800, when an uninstructed elector had failed to vote as it was understood that he would, a wrathful voter wrote: "He was elected not to *chuse* but to vote."

From 1800 till 1824 candidates for the Presidency and the Vice-Presidency were selected by Congressional caucuses, which furnished the most convenient method of getting the sense of the people in various parts of the country. This was no part of the Constitutional duty of Senators and Representatives; rather, we might say that it was not in keeping with their office, for the tendency of the system was to give to the legislative power a dangerous means of controlling or even oppressing the executive. For this reason, probably, we find that some Congressmen, when making known the decision of the caucus, took pains to assert that they had acted purely as private individuals and not as Federal office holders. The last nominee of a Congressional caucus was a Virginian, William H. Crawford, who had resided in Georgia so long that he was identified with that State. He had been in the Senate from 1807 to 1813 and had resigned to accept the French mission; he had been Secretary of War and Secretary of the Treasury during Madison's second term, and had spent eight years as Monroe's Secretary of the Treasury. His three competitors, Adams, Clay and Jackson, had been nominated by the Legislatures of their respective States, for the action of the caucus had not given very general and complete satisfaction.

The era of national conventions opened in September, 1831, when the Anti-Masonic party sent delegates to Baltimore. The National Republicans, as the opposition to

Jackson was styled, followed them at the same place in December of the same year. The Jackson men, or Democrats, also assembled in Baltimore, but not till May, 1832. They "concurred" in the nomination for a second term which Jackson had received from the Legislature of Tennessee and elsewhere, and named Martin Van Buren as his associate on the ticket. It was the Democratic convention in Baltimore in 1835, when Van Buren and Johnson were nominated, which adopted the famous rule requiring a two-thirds vote for nomination. It has been retained thus far, though several attempts have been made to do away with it. Since 1835, the practice of holding national conventions for nominating Presidential candidates has been followed by all political parties.

As the convention is a private affair, due to private initiative, and not a matter dependent on State or Federal law, the delegates conduct it as best suits their purpose. Besides the two-thirds rule, the Democrats recognize a "unit rule," by which a State delegation may come instructed to cast its whole vote as the majority shall decide. The Republicans dropped the latter rule in 1880, and never adopted the former. The practice is that the number of delegates shall be equal to double the State's whole representation in Congress. As no account is made of how the State is sure to vote on election day, Republican delegates from a Democratic State are as numerous and noisy as if they were going to deliver the State's electoral vote to the candidate of their choice, and in this respect the two great political parties are exactly alike. A more equitable arrangement would be to base a State's representation in a national convention, not on its electoral vote but on the actual voting strength of the party in the State.

The several States decide for themselves how the electors shall be chosen. In the earlier days of the republic, the State Legislature more commonly appointed the electors, and this was the practice in South Carolina until the Civil War. Election by districts has prevailed to some extent. Such was the law in Maryland until after the election of 1836. Michigan reverted to this system in 1892, thus dividing the electoral vote of the State between Cleveland and Harrison. Election by districts is a fairer expression of the will of the citizens in their national capacity, for the political affiliations of the individual elector will depend upon the voters of the district in which he is elected.

In all States, electors are now chosen on a general ticket, so that each voter casts his ballot for the whole number of electors to which his State is entitled. A difference of a few votes, therefore, may suffice to determine the electoral vote of a great State and thus effect an election as happened in New York in 1884. For this reason, the whole electoral vote of a State is almost invariably cast undivided for the same candidates; though an exception occurred in California in 1880, when one Democratic elector, Mr. David S. Terry, who had slain United States Senator David C. Broderick in a duel in



1859, was defeated, while his five colleagues were successful. The general ticket system emphasizes the condition or status of the State as a body politic and a distinct element in the republic. It also greatly facilitates and simplifies the work of campaign managers and political organizers, and enables them to forecast with considerable probability the outcome of the Presidential election.

The national convention names the next President. There is every reason, therefore, why a national convention should truly represent the political party in whose interests it is called. While there is ample room for differences of opinion in matters of domestic or foreign policy, there should be no suspicion of the integrity of any delegate to any national convention whose work is to propose to the people the name of a man fit and qualified to be President of the United States of America.

H. J. SWIFT, S.J.

### Twentieth Century Science\*

Joseph McCabe's soul has been in a turmoil once again. The result is the inevitable mouse. This time the wretched little creature appears in the form of a book entitled "Evolution." The volume is like all Mr. McCabe's scientific achievements, boastful, superficial, inexact, arrogant and worse.

In the foreword the author makes his customary attempt to impress readers with a sense of his astounding learning and scientific attainments. As usual, however, his pages bear traces of neither. On the contrary, the book is a heaped-up agony of loose and suspicious reasoning, guesses, half statements and false statements. And the author is an adept at all of these. Long practice, unchecked by modesty or a saving sense of humor, has made him perfect in this respect at least. His method and temper are always the same. Thus in a former book, "The Evolution of the Mind," he writes that he has "sought aid in the whole relevant literature of Europe and America." "My aim," he says, "is to bring together whatever facts may be found to bear on the subject in a dozen sciences,—chiefly physics, organic chemistry, geology, paleontology, zoology, physiology and anthropology."

This is his boast. What is his achievement? Nothing of real value either to the scholars or to the cursory readers. His scientific knowledge is bookish, scrappy and entirely speculative; his acquaintance with the literature of important parts of his subject, infinitesimal. For instance, in the chapter on "Mind in the Bird," he gives but one reference to the vast bird-literature of America and one to the literature of experimental work on birds in England. Add to this the fact that he comes to issue with many of the vital problems of his subject by a schoolboy's "maybe" or "perhaps," and you have the

net result of his physics, organic chemistry, zoology and all the other sciences, which are not found combined in any individual creature, save perhaps an archangel and Joseph McCabe.

Such is the man's method; and it is well illustrated in the book under censure. The effect of "Evolution" even on a sober mind is much like that produced by a crude pantomime. Trees, fish, insects, apes, men, all spring into existence without rhyme or reason. For throughout the whole work there is no mention of an intelligent cause or design. Even when the force of an analogy (pp. 3, 68) depends altogether on the existence of an intelligent cause, no mention is made of it. Things just happen. They grow, like Topsy in "Uncle Tom's Cabin." And if they refuse to grow the author creates them by a sentence and transforms them by a word. And, strangest of all, they happen and grow in a way most convenient for Mr. McCabe's gross speculation. They scarcely ever fail him. And if now and then a tree or a fish or an ape should so far forget itself as to perform a prank which bids fair to thwart his purpose, he escapes temporary embarrassment by an "apparently" or a "maybe" or a "perhaps," which are all equally indicative of a highly scientific temperament. No difficulty checks him. If he cannot jump over it, he can at least dive under it. He scorns references and indulges to the full his propensities for exaggerations. Thus he converts the Neanderthal skull into a more or less complete skeleton (p. 100), and illustrates his text by a picture of the Neanderthal man (p. 100), with the exact number of teeth, the proper depression and tilt of the nose and the right amount of hair. And like others of his kind, he constructs a whole man (*Pithecanthropus erectus*) from two old teeth, a skull cap and a thigh bone (p. 93), decides the amount of the creature's intelligence, and then solemnly declares: "It was the 'missing link'" (p. 94).

This is charlatanism of the crudest kind. But it is elevated in comparison with the obnoxious stuff contained in the following citations. We quote: "There was no 'first' organism, and there was no point of time at which life could be said to make its appearance. . . . We must select our point *arbitrarily*, and the best thing to do is to *assume* a time when minute particles of this plasm are found to be living independent and individual lives in the primitive ocean" (p. 51, 52). This is really clever. It can be matched only by the wizard tricks of the Indian fakirs, who make the tree grow and blossom by a pass of the hand, aided by a dishonest heart. By it two great difficulties against materialistic evolution are swept away in *assumptions*. Matter is assumed. Life is assumed. The latter is in the ocean. It must be got on land. But that is easy, for "The land was meantime rising above the surface of the water, and on some shore or in some evaporating lake the plant *adapted* its structure to life on land." And thus, in the author's mind, the vegetable kingdom, with all its infinite varieties, began. Such twaddle is too contemptible for comment.

\*Evolution from Nebula to Man. By Joseph McCabe. New York: Frederick A. Stokes.

Nor is the explanation of the origin and progress of animal life more satisfactory. Let readers judge for themselves. "Microbes," we read, "would tend to cluster together in groups and live in communal life. . . . In moving through the water or resting at the bottom one part of the cluster would be in a better position to take in food than the rest and would specialize (sic!) on digestion. The digestive part of the ball would tend to sink inwards until the ball doubled on itself. The edges drew closer together, and at length we get an animal with an inner layer of digestive cells (a stomach), a mouth and an outer layer of cells more or less sensitive and armed with cilia for locomotion." Fish came from one of these early worm-like creatures (p. 72). "A stiffening rod appeared in the back; the cilia are replaced by fins; the sensitive pits in the skin [have] slowly developed into eyes and nostrils, and have their telegraphic nerves to the brain (whence this, we wonder?). The heart, beginning as a mere pressure bulb in the lower types, develops into a two-chambered pump and sends a richer supply of blood (whence this? we ask) to the frame. The water that enters the mouth now makes its exit by slits in the gullet and skin, and a fine network of blood-vessels grows over the slits to extract the oxygen from the water [respiration] as it issues" (p. 93).

And so this doughty evolutionist hurries us from absurdity to absurdity. From fish he proceeds to the amphibia; from the amphibia up the line to the lemur, and from the lemur along to man. He has a stock of heads and stomachs and hearts and kidneys and galls and eyes and tails and ears and legs and mouths and noses and teeth, which he gives away with great generosity but little discretion. The process of donating them is at times laughable. For what could be more ridiculous than this? "Some cells specialize as germs or sex cells, and some as sensitive cells: the sensitive cells gather at the head (how can they if the head is not yet formed?), the digestive cells only (we wonder if these dropped from the moon?) line the inner cavity (or stomach)," etc. (p. 65). "Teeth (the author, by the way, despairs of the future of these very useful articles) originated in the mouth of the primitive shark by a hardening and sharpening of the prickles on the shagreen plate that lined the mouth. The crushing of shell fish *selected* the prickles until they developed into teeth" (p. 65).

And this, mark you, is not a page from Mr. Dooley. It is from the Twentieth Century Science Series,—books which, according to the advertisement, are written by men in the front rank of thought, for the needs of readers who wish information more accurate and less superficial than that usually found in magazine articles.

But the author is not at his best yet. He reaches the full height of sublimity in the chapter on the evolution of man. In the human embryo he finds in succession strong resemblances to the tadpole, the shark, the dipnoi, the ape. The baby is just like the ape; so is the adult, for that matter. Both are filled with "vestigial" (sic) organs.

Before birth there is a great tail, which sometimes forgets to disappear, so that "cases occur in which children are born with real tails, which they wag in anger or pleasure and which occasionally persist for years in growing. Many a hospital records cases of human "tail cutting" (p. 89). Then, too, man is covered with hair, "which cannot be understood except as the degenerate relic of our ape-like ancestors' natural fur coat" (p. 86). And "an interesting special point in it is the fact that the hair on the arm generally—not always—tends upwards from wrist to elbow and downward from shoulder to elbow. We can only understand this as a reminiscence of the days when our thick-hair ancestor, perched in his primitive tree, made a thatched roof of his arms during the rain, as apes do" (p. 86). Moreover, there are groups of useless muscles attached to each human ear, which "only serve to remind us of our ape-like and earlier ancestors with erect ears, which they could pull in all directions to catch the waves of sound" (p. 87). Then, too, some few very ancient drawings representing naked men have been found, showing that clothes were not in use. Lastly, according to many authorities, man's intelligence was developed by the tree-climbing habit. For this led to the adoption of an upright posture, which was the chief determining factor in the initial development of man's intelligence. For the hand-centre in the brain verges upon the region which is now known to be instrumental in acts of reason (p. 96).

Such is McCabe's science. It out-HaECKELS HaECKEL and the whole brood of materialistic monists. In fact, we venture to think that nowhere will its like be found save in the "Water Babies," wherein the beetles of Vendale are black because Tom the chimney-sweep brushed up "against the original papa of them all, just as he was setting off to be married, with a sky-blue coat and scarlet leggings, as smart as a gardener's dog with a polyanthus in his mouth. . . . And then Tom fell asleep and when he woke found himself swimming about in the stream, being about four inches long, and having round the parotid region of his fauces a set of external gills . . . just like those of a sucking eft, which he mistook for a lace frill, till he pulled at them, found he hurt himself, and made up his mind that they were part of himself and best left alone."

This is as good science as McCabe's; but Kingsley had the grace to label his "A Fairy Tale for a Land Baby."

It appears useless to proceed further in our comments on the quotations concerning man. Suffice it to say that the facts are distorted and the inferences are absurd. All told, the book is a wretched product from every standpoint; and it could not be otherwise. For in the first place the author is entirely unfitted for such work. He lacks scientific training and scientific temper. He measures everything by his own small spites and prepossessions. His soul has received a downward thrust from which there seems no rebound. And so he approaches all his subjects from a low standpoint. He raked the midden



heap of history and gave the world an unsavory life of Abelard; and since then he has done his best to popularize materialism. He would have the world accept a philosophy of life built up on a jaw bone, two old teeth and a broken tibia.

The publishers have done their work as well as the writer, and no better. They have perpetrated a cheap book with some few illustrations pasted between the bound pages. But then, perhaps, better material and workmanship should not be wasted on bizarre science. If a new edition is called for, comic pictures might give unthinking people some insight into the nature and value of the book. And the foreword might be:

"There was an ape in the days that were earlier;  
Centuries passed, and his hair grew curlier;  
Centuries more gave a thumb to his wrist;  
Then he was a man, and a positivist."

R. H. TIERNEY, S.J.

### A Restored Sanctuary

The Museum of the Capitol, in Rome, has just received a present that suits it,—a counterfeit presentment of Père Hyacinthe in bronze. Mayor Nathan accepted it officially with delight and poured out his satisfaction in dithyrambs. "This effigy," he said, among other things, "represented a fifty years' fight, amid suffering and sacrifice, of a man maintaining an idea against the crushing power of a universal organization."

Poor Hyacinthe! It is a sad ending for what might have been a great apostolic career. It was bad enough for him to die in rebellion, but it is deplorable to have the enemies of Christ now dance with glee over his grave. What adds pathos to the situation is that at the very moment that his worst enemies were paying him these posthumous honors, the beautiful Church of Notre Dame of Geneva, which years ago he had been maliciously chosen to desecrate after his defection, was being restored to the service of God. After thirty-seven years it was rescued from the hands of the despoiler.

May 14, 1912, was a happy day in Geneva. Even many who were not Catholics joined in the general joy that God was again to be honored in His sanctuary which had so long been desecrated. But the joy was clouded with sorrow. Only a few days before the portals of the church were flung open to the faithful, M. le Carry, the Vicar-General who had for years been the leader in the fight to recover the church, died suddenly at Vevey. A wave of grief swept over his afflicted people; but spontaneously the cry arose: "Let his body be borne to Notre Dame. No one so eagerly longed to kneel at its altar during his life as he. He will now take possession of the sanctuary, although he is dead." Hence it happened that the opening service in the church was a requiem for the dead pastor.

Notre Dame of Geneva has a history. In Calvin's city Catholics had never dared to show themselves after the

Reformation. It was not until 1799 that some of them crept back again and faced its terrors. They were encouraged to do so possibly because at that time there was a great deal of talk about liberty, for it was just after the French Revolution. Hence the authorities granted these few timorous Swiss papists the use of the little church of St. Germain. That was considered to be a wonderful concession, and no one ever dreamed of doing any more than keeping out of sight. But the poverty and humility of the people kept them pious, and they grew in number and were regarded with respect by their neighbors. Finally, in 1846, a revolution swept completely out of existence the politico-ecclesiastical machinery which Calvin had imposed on the city in his day, and as the Catholics now numbered 14,000 and would likely soon be more numerous, for great factories were being built on the other side of the river, they plucked up courage and resolved to ask the authorities for ground on which to build another church;—St. Germain was already too small. It took three years, however, before the formal application was made, and for an entire year the discussions dragged on without any result. Finally a site was accorded them, on the old ramparts, and a deed was drawn up granting the land to a corporation of Catholic laymen in perpetuity for the purpose of building the church. It was a great mistake not to have put in the bond that the laymen were not merely Catholics, but Roman Catholics. However, far back in the fifties, and even later, no one ever dreamed that a National Catholic and Liberal Church would be set up in Geneva. So with light hearts they went to work to build the church.

They had no money, but they had faith, and they determined to at least clear the ground. The old walls of the ramparts were levelled and the pits filled. They could do that even if they had no money. Skilled labor, for which they would have to pay, was not needed. The result was that in the early months of 1852, Protestant Geneva witnessed a scene that recalled the Middle Ages. Every morning at daybreak, in spite of the bitter cold, throngs of men, sometimes twenty, sometimes as many as two hundred, might have been seen marching through the streets with drums beating and banners flying, preceded at times by the Mayor or some other dignitary—even Protestants were in the ranks—all going off joyously to the ramparts to put in a day's work for the new construction. No one received any pay, but meals were served to the workers and they all sat down to enjoy them, happy in the consciousness of having done something for the Almighty. Counting up the results, it was found that 4,029 days of labor had been contributed by 1,773 men. The more scientific work of building was now to be undertaken. Hence the priests had to secure funds by begging. The first contribution was auspicious. It came from Pius IX himself, who dropped 5,380 francs into the basket besides giving his blessing, which was better.

The Abbé Dunoyer went to France and with him was a

young priest not yet known to fame. His name was Mermillod. When they reached Paris some one asked Mermillod to preach at Notre Dame des Victoires. The suggestion was an inspiration. The preacher electrified his audience, and the "New Athanasius," as they called him, was immediately in demand all over France. Of course, his purse was filled wherever he went, for he was incessant in pleading for the new enterprise. Everyone gave something, and the whole hierarchy of the country wrote their signatures after the name of Pius IX in the subscription book. He then travelled from one end of Europe to the other, and when he saw Geneva again he had money enough to start the work.

On September 8, 1852, the cornerstone was laid, but five years went by before a roof covered the building. In 1859 the church was completed and consecrated. It had been all paid for.

Fifteen years passed. They were years of sanctification for the multitudes that crowded the aisles, and also years of many remarkable conversions to the Faith. The greatest preachers of France were heard in its pulpit, and the glory of the church seemed complete when the beloved Mermillod was made auxiliary bishop of the diocese. No one thought of disaster, though a simple expression in one of Mermillod's discourses seemed to portend something soon to come which was to put an end to all this joy. Possibly, though, he may have uttered it quite unconsciously.

In 1872 Bismarck began his persecution in Germany. He had an admirer and imitator in Switzerland named Antoine Carteret, who proclaimed his purpose openly of "extirpating Catholicism from the soil of Geneva, and of expelling its wretched priesthood." He closed the schools, drove out the Religious, withheld the salaries of the clergy and even went so far as to deprive Mgr. Mermillod of his offices of curé, vicar-general and auxiliary bishop. He then announced that "A National Liberal Catholic Church" was to be established for the papists. Here is where Père Hyacinthe or the Abbé Loyson enters upon the scene. He was installed as the representative and chief official of the Old Catholics. Some others from abroad joined him, but it should be noted no Swiss priest gave his adhesion to this new order of things. The two Catholic churches of the city were handed over to this machine-manufactured religion and Mgr. Mermillod, who is described in the official document as "a Swiss citizen of Geneva," was banished from the country.

From that out legal and political efforts were made to recover the stolen property, but in vain. It was only in the autumn of 1911 that a vague kind of rumor began to be heard that the Government would sell the Church of Notre Dame to the Catholics for the sum of 200,000 francs. A worthy and wealthy man, M. Maréchal by name, immediately furnished 125,000 francs; the rest was soon forthcoming. Notre Dame of Geneva was Catholic again. The people hurried to it with joy, feeling like the Jews entering the Holy City after the forty

weary years of captivity. It is worth while noting that on the deed making over the property the purchasers were very careful to have the title vested in a corporation not merely of "Catholic," but of "Roman Catholic" laymen, as a precaution against future robberies. They had been taught a bitter lesson in the past. As there are plenty of false pretenders to the name of Catholic in our days, the precaution was necessary and may avert future calamities.

X.

At the session of the Constitutional Convention at Concord, New Hampshire, on June 14, an amendment to Article VI of the Bill of Rights, striking out the word "Protestant" and the phrase "rightly grounded on Evangelical principles," as modifying the provisions for free public worship, was unanimously adopted. A similar amendment adopted by the last Constitutional Convention in 1902 failed of ratification when submitted to the vote of the people of the State.

## CORRESPONDENCE

### Mission Work in Paris

PARIS, June 7, 1912.

The passing stranger who, on May 15th, chanced to be present at the meeting presided over by the Cardinal Amette, Archbishop of Paris, at the "*Maison des œuvres diocésaines*," would certainly have been struck by two distinct features of the assembly. In the first place, he would have discovered, with some surprise, that the separation between the Church and State has given fresh impulse to the activities of the former. She has been shamefully robbed by the Government, but, at the price of poverty, she has recovered her freedom of action. In the second place, the chance visitor would have heard with emotion strange and pathetic statements regarding the methods of the missionary priests, who, at the present moment, are evangelizing the suburbs of Paris. Their methods are those employed by apostles among the heathen, but, let us add, their conquests are no less rapid and consoling.

These facts were excellently put forth by M. Georges Goyau, one of the leading Catholic writers of the day, whose report on the subject of the churches and chapels that have been established in and around Paris within the last few years was listened to with close attention.

He began by stating the fact that, in a certain sense, Paris is a city of saints, although this aspect of its existence is less known to strangers than other less edifying features. Then he went on to show how, within the last few years, the suburbs of Paris have increased in an extraordinary manner, forming immense centres, whose population is equal to that of many large towns. The rapid increase of these working suburbs coincided with the crisis through which the Catholic Church has passed since the break with Rome, and the hostile laws framed against her rendered the creation of new churches and chapels more difficult to accomplish.

However, to their lasting honor, the late and the present archbishop resolutely faced the problem and, owing to the generosity of the faithful, ways and means have not been wanting.

Two societies have been formed that undertake to



build the new church or chapels, and in order to guard against fresh measures of confiscation, these are only *let*, not given, and they remain the property of the building societies. These churches and chapels are built with a view to convenience rather than to artistic beauty; they are generally spacious and airy, and are so arranged that they can be easily enlarged if necessary.

Since the separation of the Church and State, that is to say, since the Church in France has been robbed of her property and thrown on the charity of her children, nine new parishes have been founded in Paris and fifteen in its immediate neighborhood; besides these regularly organized parishes, twenty-four chapels have been built, ten within and fourteen without the fortifications of the city. These chapels, that are now served from the parishes, will eventually, in their turn, become independent parishes. Altogether forty-eight new religious centres have been founded since the separation of the Church and State, that is to say, since the Church of France has been beggared. These bare facts speak volumes for the generosity of the faithful and for the spirit of enterprise of their spiritual chiefs.

It has been estimated that these new churches and chapels, planted in the teeming *faubourgs*, have brought the use of the Sacraments within the reach of more than 646,500 souls. Owing to the distance that lay between them and the old parish churches, they were practically cut off from the practice of their religion, and lived and died like heathens.

Daily experience proves that the mere sight of a chapel in these outlying districts appeals to many indifferent Catholics, who instinctively rally round it. It matters nothing to them that the little sanctuary is often miserably poor. Indeed some of these new chapels are so small at the outset that, on feast days, a tent is erected outside for the faithful who cannot find places within. In spite of their poverty, however, they soon become active centres, whence a fervent spiritual life radiates on the working suburb around. The sight of an altar, however humble, awakens the hereditary faith that lies dormant in many souls, and there is not one among these chapels that, after one year's existence, has not proved too small for the faithful who congregated on Sundays within its narrow walls.

These results are due, in a great measure, to the active and ingenious zeal of the priests who work these new religious centres. They are real missionaries, whose methods are adapted to the rough and sometimes hostile people among whom their lot is cast, and their lives are a striking contrast to the dignified, regular and monotonous career of their *confrères* in the fashionable quarters of Paris. M. Goyau pays a warm tribute of praise to these "pioneers," whose "apostolic adventures" have the interest of a romance, and who serve God in poverty, isolation and uncertainty.

ANGLO-FRENCH CATHOLIC.

### St. John's Eve in Rome

Time was—in the long ago days when Rome was still a picturesque and an enchanting city—when the midnight fair on St. John's eve was an occasion for light-hearted rejoicing, but of recent years its character has altered, and by those who now take part in its festivities it is principally regarded as an excellent opportunity for rowdyism and an all-night sitting at an osteria.

Inside the vast Basilica of San Giovanni Laterano, on

this twenty-third day of June, as is customary on a "festa," there are silken hangings of crimson, white and gold, which somewhat mar the beauty of its lofty marble pillars, and Vespers are being sung, and outside, the broad and grassy space which stretches between St. John Lateran and Santa Croce, there are a large number of gaudily decorated booths and stalls. On these various miscellaneous articles, of a more or less inartistic nature, are being offered for sale, and refreshments, consisting chiefly of roast pork, and *ciambelli*—small ring-shaped cakes of an insipid taste—are greatly in demand. Small statues, fashioned in quaintly grotesque designs, are on sale at an adjoining booth, and on another masses of purple lavender and perfumed clusters of fading carnations lie heaped together in confusion. And it is for this reason that the scent of lavender to one who knows Rome is inseparably connected with the Midsummer Eve in the Eternal City. Later on, when the brief southern twilight has given place to the grey gloom of the short June night, colored lanterns gleam out amongst the trees, flaring torches are placed at intervals amidst the stalls and booths, and a mingled din, in which drums, pipes, trumpets and shrill Roman voices all play their part, rises in pandemonium fashion upon the air, while overhead the moon lends to the motley scene a touch of illusive glamour to which it can in reality lay no claim.

There is no doubt that the midnight fair held annually on the eve of the feast of St. John the Baptist is, in common with so many other picturesque Italian customs, a relic of the days of pagan Rome. From time immemorial bonfires have blazed on the hilltops throughout Italy on this particular night of the year, when witches and the powers of evil were popularly supposed to be taking their walks abroad—and Varro describes how the peasants of his day made enormous bonfires of hay and straw and other inflammable materials and danced and leaped through them in order that they and their families might be preserved from evil influences. Fire and noise were indispensable adjuncts in the pagan ceremonies, and they are usually to be found in the present-day ones as well.

The rite of dancing round fire is also mentioned by the canonist Balsamon, in his comment on the sixty-fifth canon of the Council "in Trullo," and may be referred even to the most ancient oracle of Saturn, by which it was ordained that children should be swiftly passed through the roaring flames.

"If you would have a medicine to cure all wounds and cuts," says Story, in "Roba di Roma," "go out before daylight and pluck the little flower called *pilatro*, St. John's wort, and make an infusion of it before the sun is up, but at all events be sure, on the eve of this day, to place a plate of salt at the door, for it is the witches' festival, and no one of the tribe can pass the salt to injure you without first counting every grain, a task which will occupy the whole night and thus save you from harm."

But the feast of St. John the Baptist in Italy to-day makes for peace and good will, for the rejoicings have been Christianized. Domestic disputes find amicable arrangement, and presents are sometimes exchanged between friends and relations. At the family dinner on the 24th of June, a dainty dish of snails—the eating of which was formerly supposed to ensure good luck—figures in the menu, which also includes fresh green and purple figs, eaten with slices of uncooked ham—a combination which is in reality more pleasing than the description would lead one to believe.

G. V. CHRISTMAS.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JUNE 22, 1912.

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### A Much Valued Appreciation

We take great pleasure in publishing this week the following copy of a letter received from his Excellency Archbishop Bonzano, the Apostolic Delegate:

#### APOSTOLIC DELEGATION.

1811 BILTMORE STREET, WASHINGTON, D. C.,

JUNE 14, 1912.

REV. AND DEAR FATHER:

I read with pleasure the article on "Catholic Missions in China," by Andrew J. Shipman, in your issue of May 25th ult. It was indeed called for, and I was especially pleased at the tone of the article and its detailed accuracy. I hope that it will also be the means of bringing some help to the Catholic missions in China.

I take this occasion also of expressing my appreciation of the good work you are doing through your excellent periodical AMERICA. I hope that the number of your subscribers will be augmented continuously so that this same good work will be multiplied indefinitely.

Sending you my special blessing for yourself and your readers, and with best regards, I am,

Yours sincerely in Xto,

✠ JOHN BONZANO,

Archbishop of Melitene, Apostolic Delegate.

### The Need of the Hour

On Commencement day, 1853, at Mount St. Mary's, Emmitsburg, Maryland, Orestes A. Brownson delivered an oration on "Liberal Studies." The principles laid down in that discourse every Catholic graduate should thoroughly master. With sound logic, apt and telling illustration, the great thinker told his youthful listeners again and again that the fate of any country depends upon its nobility, its "*generosi*," its gentry, its aristocracy. "As long," he declared, "as the gentry and nobility of a coun-

try retain their integrity, are high-minded, patriotic and virtuous, really deserving the name of *generosi*, it stands firm, and has in itself the recuperative energy speedily to recover from any reverses it may for a moment experience; but let these fail, or let them become corrupt, base and selfish in their principles and feelings, real churls in their character, and you may see the handwriting on the wall, recording its doom. Its days are numbered; it is weighed in the balance and found wanting; and it must speedily fall, to rise no more forever."

Even the careless observer realizes that we have reached a crisis in our history. A tremendous change is taking place amongst us. A new spirit is sweeping over us and there is pestilence and death in its breathing. The very foundations of government, of law, of order, of social and family life are undermined. The sense of authority is dying away. While the storm is raging, the pilots of the ship of state are wrangling in the wheelhouse, officers and crew answer by insubordination and mutiny, and the ship is driving on to a truly Titanic doom. Old maps and charts, pointing out the safe and secure way, are being torn to shreds. Speed-maniacs are trying to control the levers of life in the frenzied race for power and pelf.

The best antidotes for all these evils are the principles deeply embedded in the minds of the educated Catholic. He has in the vast armory at his command the weapons wherewith to fight. In science, in literature, in law, in the press, in the halls of Congress, in the professor's chair, on the judge's bench, he has the principles most needed to thwart the progress of false ideas, the checks necessary to block the advance of the destructive forces now sapping the protecting dikes and bulwarks of our national life.

Fisher Ames said of Washington that he changed men's ideas of political greatness. An original and comprehensive eulogy! The educated Catholic can do much to change the false standards of progress, justice, politics, liberty, morality, professional and commercial ethics, now so shamelessly hawked about and advertised. It will not be enough for him to accept the prevailing conditions and drift helplessly with the tide. He must mould men's minds and opinions, actively shape events. He must not be satisfied to bow to the unreasonable passion-inspired dictates of a tyrannous majority. He must dare stand alone at times, tell his party and people that their doctrines are unsound and their practices corrupt. And he must not be surprised if for a while at least his warnings will be unwelcome and if with a few picked men he is in a seemingly hopeless minority.

But in the hour of need, when others will fail, when neither their systems nor their character will be able to save a dying state, anxious eyes will be turned to the ranks of our trained and educated men. If their training has not been an idle pastime, if their opportunities have not been wasted, they should be able to furnish the leader for the need and the hour.



### Summer Sundays

The season is near when everybody who can possibly manage it hurries off to the mountains, the country, or the sea for a summer vacation, and high prices will be cheerfully paid for discomforts and inconveniences that with a little ingenuity could be had at home for nothing. In these recreation-seeking throngs there will be of course thousands of Catholics, many of whom require, as experience proves, an annual reminder that they cannot leave locked up in town their religious obligations, since the commandments of God and of His Church are actually as binding on Catholics summering in the Adirondacks as on those who prefer an outing on the Jersey or New England coast.

Whatever other attractions, therefore, a summer resort may possess, unless Mass can be heard there on Sunday, it is no place for Catholics. Many Protestant churches, to be sure, shut their doors during the hot season, but ours are always open, and the obligation of assisting at the Holy Sacrifice is just as strong in July as in January; in August as in April. Almighty God absolutely requires from all Catholics this half hour's homage every week, and without grave sin it cannot be denied Him by those who are not lawfully excused.

"Do this in remembrance of Me," commanded Our Divine Lord at the first Mass ever said. Catholics obey His behest by assisting every Sunday at the bloodless renewal of the Sacrifice of Calvary. Since they then obtain, moreover, many of the graces they will need during the coming week, it is hard to understand how Catholics worthy of the name will deliberately choose for their summer vacation a place where Mass cannot be heard.

Among Catholics, too, who use touring cars there is said to be an increasing tendency nowadays to neglect their religious duties, owing to an eagerness to get an early start on Sunday morning for a long run. Young people who fail to prepare for their day's pleasure by assisting at Mass, and perhaps by receiving Holy Communion, should hardly feel safe. For the wide vogue the automobile has now gained is often the occasion of moral perils of the gravest character; fatal accidents, moreover, have been known to occur even on Sunday. So let Catholics addicted to Sunday touring beware of beginning the day by missing Mass.

### Our Colored Brethren

The race problem in the metropolis of the New World is a terrific one even for the civil authorities. In its religious phase it is almost maddening. Greeks and Syrians, Italians and Spaniards, Poles and Lithuanians, Czechs and even Chinese are hurrying hither in ever increasing numbers. They are hampered and held back and made timid and distrustful by their ignorance not only of the country itself, but also of many of the other sections of the community who are as foreign to themselves as to the natives,

but with whom nevertheless they have to come in daily contact to gain a livelihood. All of these ethnic centres have their own inveterate and ingrained racial prejudices; they are unacquainted with and suspicious of local, and legal, and civic, and even ecclesiastical customs and requirements, and in consequence they almost inevitably shut out all external influences and are thus ever ready to leap into conflict not only with the indigenous population, but also with those of other nationalities, who perhaps came over in the same ship with themselves.

The task set for the ecclesiastical authorities in this babel of tongues is appalling. The most scrupulous care has to be taken to avoid hurting in the least any national susceptibility; to provide proper spiritual guides though they must be sought at the other end of the world and are sometimes absolutely impossible to procure; to ward off proselyters who have millions at their disposal to lead these new comers away from allegiance to their Faith; to build churches, to establish schools, even in some cases to protect and promote the various and varying ecclesiastical rites and ceremonies, and to combine and arrange for conflicting or disputed jurisdictions, and all the time to be conscious of an almost absolute inability to exercise the same strict ecclesiastical surveillance that is possible when ignorance of the language does not constitute a bar for investigation.

All this implies a most exasperating complexity of interests, cares and responsibilities, of which few men would willingly attempt the unravelling, or even endeavor to prevent the discordant elements of it from precipitating themselves into what might easily be not only hopeless confusion, but perhaps a bitter and never-ending strife and unending conflict.

The distinguished churchman to whom God has entrusted the happiness and prosperity of the archdiocese seems particularly adapted to this difficult work, his energies apparently increasing with his advancing years. He now faces another aspect of the puzzle. Of late years there has been an enormous growth of the colored population in what may best be described as the middle Harlem district. They are said to number as many as 60,000; no longer poor as they were a few years ago, but many of them apparently in prosperous circumstances. A church has already been established there under the direction of the Fathers of the Holy Ghost, and, thanks to the munificence of Mother Katherine Drexel, a school is soon to be opened for the children.

Of course, we do not mean to imply that this is the first effort of New York Catholics to provide for the spiritual needs of their colored brethren. Father John Burke's labors in behalf of them are known and applauded everywhere. We even go much farther back, for in 1842 a New York priest, Father John Kelly, a brother of the banker Eugene Kelly, went from here at a time when the diocese was sorely in need of priests, to devote himself to the negroes of the Republic of Liberia in Africa.

It is particularly notable that this act of Father

Kelly has a direct and real bearing on the new work which is now begun by the Fathers of the Holy Ghost for the negroes of New York. When their Superior, the Venerable Francis Mary Liebermann, heard of the project of evangelizing Liberia by American priests, he immediately sent seven of the members of his community to assist them, and ever since that time one of the special objects of the Congregation of the Holy Ghost has been to build up a series of Christian communities in Darkest Africa. Nearly 700 of their missionaries have laid down their lives in Africa for that purpose during the past sixty years.

Such a history to live up to, such apostolic resources to fall back upon, and such a close kinship with the archdiocese of New York, naturally suggest that His Eminence the Cardinal proposes by thus introducing these Fathers not only that the work among the colored people is to be solid and enduring, but that it shall hasten immediately to assume the greatest possible development in the city and elsewhere in the diocese.

#### An Inconsistency

On Thursday, June 6, the following paragraph appeared in the Brooklyn *Daily Times*, and practically similar announcements were made in all the great dailies of that Borough:

"To-day marks the eighty-third anniversary of the organization of the Brooklyn Sunday School Union, commemorated this afternoon by exercises in nearly every Protestant Sunday School in the Borough of Brooklyn, which will be followed by parades in every section of the borough, if rain does not prevent. The same excitement and hurried last stitches to Anniversary Day frocks reigned in every Brooklyn home gladdened by the presence of a little boy or girl that has marked Anniversary Day in Brooklyn homes for eighty-two years past."

Unfortunately, a downpour of rain made the parades impossible and the thousands of boys and girls of all sizes and ages, who had peered out of as many bedroom windows at all sorts of early hours that morning to see what the weather man had in store for them, had to be content with the quieter features of the program prepared for anniversary day. And these were elaborate enough. For be it known, Sunday School Union Anniversary Day is a gala day in Brooklyn. Last year no less a personage than our gracious President hurried up from the official cares of Washington to review the great children's parade, and this year a Governor, an ex-Governor, Admiral Peary and other State and national worthies had been expected similarly to honor the occasion.

We advert to it all, however, not simply to express our regret over the disappointment of the little folks. An incident of the day's celebration not prominently chronicled in the newspapers is the specific reason of our present reference. There are in Brooklyn one hundred and seventy-five Public Schools and every one of these, we

are told, was closed on the day. Of course, one does not wish to be captious, indeed one is rather inclined to welcome every chance that comes to boys and girls in our city schools to turn their young minds to religious thoughts, but a question will rise in connection with the closing of these schools on Sunday School Union Day. How do our friends, who prate so insistently about the need to shut out of our public schools every sectarian influence, explain the concession? It happened that the great Catholic solemnity of Corpus Christi coincided this year with Anniversary Day, but in other years this coincidence may be lacking. No one supposes that the Brooklyn school authorities give a thought to closing the one hundred and seventy-five schools of the Borough to permit Catholic children attending them to take part in the processions and beautiful commemorating exercises of that feast-day in all Catholic churches. There are Hebrew festivals, too, that appeal to a large contingent of children instructed in Brooklyn's schools, as there are gala days that appeal to many who have no definite religious convictions. Is there respect alike for them all? Of course one knows there is not, and as one puts the question there comes home to him the wretched inconsistency that marks the pretence that our civic schools are equally free to all since all alike find in them simple instruction with no suggestion of sectarian religious influence.

#### The London "Times" and the Belgians

It would be hard to surpass the pomposity, impertinence and conceit of the London *Times* in the lecture which it feels called upon to deliver to the Catholics of Belgium after their splendid victory at the polls on June 2d. It informs them that it was a Conservative, not a Catholic victory; that the Liberal Party, which considerably committed hari-kari for them, should be rewarded by appointing its leading politicians to lucrative places, though the party is admittedly defunct; that the system of plural voting is not democratic, is productive of "fancy franchises," and is very "complex"; that the Catholics should not be too insistent on Christian education; that there "is a serious possibility of a recrudescence of animosity between the Walloon and Flemish sections which had been laid aside during the elections by mutual consent"; that "the leaders of the defeated parties are showing admirable self-control and received the bad news with perfect dignity," and finally, that "there is a pressing necessity of reforms if Socialism is to be checked."

Surely the statesmen of Belgium who have guided the fortunes of the country with such marvellous success for twenty-eight years need no advice from a rank and prejudiced outsider; they are quite capable of deciding by what spirit their enemies were always actuated and how they are to be rewarded now that the party is dead; they are more than satisfied that the system of plural voting is very democratic, does not produce "fancy franchises," but is a very rational arrangement, and above all is not



"complex," since even the London *Times* can explain it in a single sentence; but, thanks to this enemy's advice, they may begin to see that it is not only absurd but unjust for a Christian nation to devote its school budget to anti-Christian education and to leave Christian schools to private charity; no doubt also they will be amused to hear that "there was peace between the Flemings and Walloons during the election," and that "the defeated leaders showed admirable self-control afterwards and received the bad news with perfect dignity," when only one of "the leaders" is reported to have attempted to stay the bloody riots that broke out all over Belgium, and many of the others ascribed the victory to "fraud, fanaticism and corruption"; finally, they will laugh uproariously as Belgians can at the warning that "reforms must be instituted if the Government hopes to stay the course of Socialism." At the very moment this precious admonition was being administered the Socialists had gone down to defeat in spite of their coalition with the Liberals, and a Protestant paper in Germany, the *Frankfurter Zeitschrift*, was saying: "Among industrial nations the first place is to be assigned to Belgium, which a Catholic Government for several decades has led from success to success. It beats the record for its system of railroads and telegraphs; it is richer than Germany and Austria; it is five times smaller than England, but has 48 per cent. less poor than that rich country."

The London *Times* has troubles of its own in England and had better cease perorating and prophesying on matters which its religious bias makes it unable to comprehend.

### Unheeded Calls

Throughout the land this month countless youths and maidens are leaving schools, academies and colleges "to begin their life work," as the phrase runs. In many instances careers no doubt will be chosen in too thoughtless and haphazard a manner to warrant much hope of their being persevered in successfully. To guard against this danger it is the custom in numerous Catholic seats of learning to give the graduating class a spiritual retreat, for wisdom counsels that a step so important as the selection of a life work should be preceded by fervent prayer and serious reflection.

Such retreats are of special advantage to young men and women who have felt in their hearts a call, now vague, now more insistent, to the ecclesiastical state, or to the cloister. That the Church's work may not flag in this country, Almighty God, no one should doubt, gives many of our boys and girls vocations to the religious or to the apostolic life. All, however, are free of course to reject the call, and there is reason to fear indeed that nowadays these calls go unheeded more often than formerly.

An army of gifted and talented youths and maidens who will devote themselves wholly to furthering God's

cause is now needed. Saving and hallowing the souls of men being the highest and holiest of callings, the best the world can give is none too good for the work. Every natural grace and charm of character, every talent and accomplishment that a priest or religious possesses may be directly useful, for souls must be attracted before they can be helped. So the cloister or the seminary is not the "last refuge of pious incompetents," but the training school rather of the Church's young athletes, whose "plain, heroic magnitude of mind" has taught them the utter worthlessness of the prizes the generality of men seek, compared with the privilege of bringing to souls the benefits of Christ's Redemption.

Therefore, when a young man of unusual promise decides to be a priest, or a maiden of varied accomplishments to take the veil, how wanting in faith and lacking in the true Catholic spirit are friends, relatives and even parents who behold with deep regret "a youth of such talents and a girl of such charm and beauty burying themselves in the seminary and in the convent." How much more in keeping with the teachings of our religion it would be if parents whose children have heard and heeded a divine call were proud to see a daughter of their house chosen a bride of Christ and a son of theirs the Bridegroom's friend. Could any maiden after all make a better marriage or any youth win a higher distinction?

### After the Wreck

It reads like a romance—a young couple on their honeymoon kneeling before the Pope and telling him about the Titanic disaster. The brother of the bridegroom was the young English priest, Father Byles, who had gone down with the ship. Before he became a Catholic he was a Nonconformist, and only nine years ago he was ordained a priest. Never in robust health, he would probably have passed his life in some out-of-the-way parish in doing what he could for the salvation of his fellow men; but at the beginning of April he started for New York to officiate at his brother's marriage. He never arrived. He had taken passage on the Titanic. His waiting relatives made what inquiries they could of the survivors, but were told, as they of course expected, that he had not been rescued. He had refused twice to get into the boats and went about everywhere on the vessel comforting and consoling the terrified passengers. He heard the confessions of the Catholics, and prepared them for death. Around him also on the deck knelt Protestants and Jews alike, repeating after him the acts of contrition and prayers for mercy. He instructed and baptized many not of the Faith, eagerly spending every moment of his time in the fulfilment of his priestly duties, and probably saving more souls in those terrible two hours than he could ever have hoped even to influence had he remained at home. Providence had mysteriously and mercifully called him to minister to the thousands of dying on the decks of the Titanic.

The young couple told the Sovereign Pontiff that they had married on the very day that had been appointed for them to stand before Father Byles at the altar. He was not there. Another had taken his place. Of course there was a shadow over the day, but it had disappeared in the thought that one so dear to them had died like a hero at his post. "My brother was a priest," said the bridegroom, "and of course he died." It was a touching incident, and the heart of the Holy Father must have been filled with more than its usual tenderness as he gave these dear children his blessing and thought of the noble young priest whose soul took its flight to heaven when the Titanic plunged into the depths of the Atlantic.

### LITERATURE

#### "The Conquistadores of the Cross."

This is the heading of a chapter in an excellent book on South America entitled "Along the Andes and Down the Amazon," written by H. J. Mozans, A.M., Ph.D. The "conquistadores" he means are, of course, the Catholic missionaries who made Christians of the wild tribes in our neighboring continent. "To me nothing in the whole history of Gospel extension," avers our author, "is more sublime than the story of the evangelizing of the Indians along the Hualaga and the Amazon." The accounts he reads of the hardships that the devoted Franciscans, Dominicans and Jesuits cheerfully bore in their quest for souls, and the triumphs that they won, evoke the enthusiastic admiration of this non-Catholic traveler.

One serious difficulty that the missionaries had to face was the vast distance lying between their "base of supplies" and the field of their activities. Journeys of two months afoot and by canoe through pathless woods and hostile territory were common. Another hardship was the diversity and complexity of the tongues that a missionary, who would be successful, had to learn. "Every tribe, however small, had its own language, which we are assured was as different from that of the adjoining tribe as German is from Hebrew." The poverty, too, of their vocabularies in abstract terms made teaching these Indians the truths of religion no easy task.

Like his brethren of Canada, the apostle of the Amazon country had to endure patiently all the suffering that the Indians' manner of life involved. The cabin that sheltered him was "dark and smoky and noisome, alive with loathsome insects and the common abode of filthy animals and jabbering or brawling men and women." The missionary had to eat, without betraying any repugnance, the strange and disgusting kinds of food that were placed before him, and would accompany his roving children whenever they changed their abode. "It mattered not how long the journey lasted or how great were the privations and sufferings that had to be endured, the brave and loyal shepherd never separated from his flock." Martyrdom not infrequently was his portion. Then "a rude field cross by the corner of some forest and the inscription '*Hic Occisus Est*' is all that survives" to tell of the missionary's end. Down to 1764, twenty-nine Jesuits of Paraguay, for instance, met a violent death at the hands of the natives.

But besides making the Indians Catholics the Spanish *Padré* gathered them into communities and taught them the arts of civilized life. He "converted these wild hunters and fishermen into skilful artisans, herdsmen and tillers of the soil." Along the great waterways were formed peaceful

villages of Indians, "who were more highly civilized," attests Mr. Mozans, "than had been the Incas in even their palmiest days, and whose children knew more of their Creator and of His relations to His creatures than did the wisest men of Cuzco."

The missionaries, moreover, left Spain no "Indian problem." The natives were taught to earn their own living, and never had to be supported by the government. "In a few decades the followers of the Poverello of Assisi, of Dominic, and of Ignatius Loyola were able to effect what our great statesman, Henry Clay, declared to be impossible—the civilization of the red man."

So singular was the purity of the lives these children of the forests then led that their confessors used to report that in many places "not one mortal sin was committed in a year." Small wonder, then, that the *Padrés* were so devoted to their work and so dear to the Indians that our author can testify that "Even to-day, after an absence of a century and more, the father-priest, as he is called, is a name to conjure with among many Indian tribes of the montaña, who know of him only through the traditions which have come down to them from their forefathers."

For the severest blow, as is well known, that the missions received was the expulsion of the Jesuits from the Spanish Dominions in 1767. Another disaster followed a few decades later, when the other religious orders were driven from their flocks by the leaders of the War of Independence. Consequently most of the Indians resumed their wild life in the forest and relapsed into barbarism. Those whom the reading of Mr. Mozan's book may fill with a desire to know more about "Reductions" will find the subject excellently treated by Father A. Hufander in the twelfth volume of the "Catholic Encyclopedia."

Mr. Mozans closes his chapter on the "Conquistadores of the Cross" by praising the missionaries highly for "their contributions to our knowledge of the country which they knew so well and of the people among whom they labored to such good purpose."

"Strange as it may seem," he observes, "the lands drained by the Huallago and the Amazon were better known two centuries ago than they are to-day, and most of the knowledge which we now possess respecting the various tribes that formerly inhabited this broad territory is derived from the works of missionaries, some of whom wrote more than three centuries ago. For, contrary to what is often thought, the first explorers of many of the great rivers of South America were not government agents, or the representatives of learned societies, but the members of various religious orders, who distinguished themselves by writing books and making maps, as well as by preaching to savages."

A Franciscan Father, named Sobreviela, for instance, made the first and best map of the vast montaña region of Peru, and *Padré* Fritz, a Bohemian Jesuit, has left us the first map of the Amazon, which he knew from source to mouth. "To read certain recent works on South America," says Mr. Mozans, "one would infer that the exploration of most of the tributaries of the Orinoco, the Amazon and the Plata has been the work of German, French, English or American travelers during the past hundred years." Yet three centuries before Crevaux was killed in the Gran Chaco, a Franciscan had explored the region which *Padré* Lozano, one hundred and fifty years later fully described in an elaborate work. A Dominican Father, too, voyaged down the Napo River and left us an account of his adventures, almost three centuries before Orton visited and wrote about that country.



"We honor, and deservedly so," says our author in concluding his interesting chapter on the "Conquistadores," "explorers like Livingstone, and Mungo Park, Humboldt and Bonpland, who risked health and life to extend our knowledge of the earth and its inhabitants, but while we unite in giving them the meed of praise which is their due, let us not forget the names of Gaspar de Carvajal and Laureano de Cruz, Fritz, Veigel, Sobriviola and Soler, the heroic missionary explorers of the Huallaga and the Amazon."

Catholics surely owe a debt of gratitude to Mr. Mozans for all that his interesting books of travel have done to give his readers some idea of what the Church has achieved in South America for the advancement of learning, and for the conversion and civilization of the Indians. W. D.

**Irish Folk-History Plays.** Series I and II. By LADY GREGORY. New York and London: G. P. Putnam's Sons.

These costly volumes were well timed to take advantage of the noisy advertising that recently won notoriety for the writer and her associates. The plays they contain have had no adventures in American theatres nor are they likely, if acted, to provoke them, though they also are scented with objectionable perfumes. One set are called "Tragedies," the other, "Tragic Comedies." A more descriptive title would be, "Irish Folk in one Play and five Travesties." The alleged dialect in all is a form of language never spoken by Gael or Gall. Purporting to be a translation of Gaelic idiom, it always follows the same prescription, after the fashion of brogue-makers in the joke columns of our journals, and the compost though new is not to art or nature true. Kings and beggars, lords and servants, talk in the same style—and they get little to do but talk—, nor is there much difference in the level of their thoughts. Hence one laughs, but not with the author.

Apart from the new-fangled dialect, "Devorgilla" is, on the whole, a touching playlet and well conceived, but it has several grating passages—such as the penitent princess in the cloister defending the illicit love of her youth—which anyone cognizant of Catholic thought or feeling could not write. Lady Gregory is equally at fault in the portrayal of National sentiment. "The White Cockade," though evidently meant to be patriotic, is unconscious burlesque, of which James II is chief clown, and Sarsfield, her ideal hero, a glorified Don Quixote. The two other "tragic-comedies" are reminiscent of Synge's "Playboy" and "Tinkers' Wedding" and Yeats' "Where there is Nothing," though the immoral or blasphemous suggestion is probably less conscientious.

"The Canavans" is an incoherent congeries of impossible absurdities and silly superstitions which, except that they lack poetic fancy, seem like the drug-begotten dream of a French decadent. The author informs us in the notes, wherein she is prodigal of confidences studiously naive, that this perpetration seems to her "now inexplicable, having been written in one of those moments of light-heartedness that comes, as I think, from my French great-grandmother." She fails to explain why, when the moment passed, she published it. It was the Huguenot atavism, presumably, that had her apply the titles in the Litany of Our Lady to Elizabeth of England, and jibe through Catholic mouths at the priests and the Mass. The same influence has freer play in "The Deliverer," a clumsy parody of the deliverance of Israel from the Egyptians. Parnell is the Moses, but the Irish Israelites, who hail him uproariously at first, and their wives, who are enamored of him, turn upon him because "he is no way religious" and, "a priest of the Egyptians to be mistrustful of him, it is likely our own priests would not wish to have dealings with him. Hit one and you hit all. That's the way with clergy rule." So they feed him to Pharaoh's cats.

The people, men and women, are fickle, spiteful, foul-mouthed, feeble-minded, superstitious and quarrelsome; and such, one

would gather, is the author's settled opinion of Irish Catholics, approximating what Mr. Erving records in the current *New Age* of his fellow Protestants of Ulster: "The normal attitude of the Protestant towards the Catholics is that of a civilized, enlightened man towards a barbarous and superstitious race, much given to the worship of graven images." Lady Gregory's atavistic strain from her great-grandmother must have been swollen from several kindred streams.

The ancient Irish fare no better than the modern. The beautiful legend of Diarmuid and Grania is deformed into a talkative problem play of carnal love and jealousy. The ruling character in "Kincora" is an unvirtuous virago; the chiefs are idiotic brawlers; Malachy of "The Collar of Gold" says the great King Brian "hadn't a stim of sense," and the lady who traversed the land unmolested, is made a beggarwoman. "The fine clothes of the legend," says the author, "I have changed into rags." This is the Lady Gregory's favorite dress for Irish character and characters; and the rags are fantastic in pattern and arrangement. M. K.

**Catholic Church Hymnal.** For Sanctuary, Choir or Congregational Use. For Unison or Mixed Solo Voices. Edited by EDMOND TOZER. New York: J. Fischer & Bro.

Here are two hundred and forty hymns set to music. They have generally Latin titles, which in many cases turn out to be the first lines of liturgical hymns. One must not conclude from this that all the hymns have a liturgical origin. Sometimes the heading is a quotation from Scripture or from a litany suggested by the matter of the hymn. Sometimes there is no Latin heading at all. Protestant hymns are not excluded, but in this respect the book is moderate. Moreover, when it lets in a popular Protestant hymn, it generally keeps out the popular Protestant tune, which it replaces by one of Catholic composition. But this has its drawbacks. The tune given has not the musical quality which makes the Protestant tune popular; while, on the other hand, it occasionally suggests the latter. This comes, we suppose, from the fact that the Protestant hymn and the Protestant tune are so intimately united, that one who undertakes to compose a new tune cannot free his imagination from the one he wishes to discard. Anyhow, a convert hearing the hymn with its new tune finds himself sometimes remembering the jovial services he had hoped to have lost forever.

The title "Catholic Church Hymnal" will appeal to those who think the worship of the Catholic Church needs to be brightened up by means of hymns in the vernacular. We are not going to enter upon this question; but we cannot refrain from saying that there are two sides to it, and that there is more than many people imagine to be said on the negative. But all, whatever they may hold in that matter, will find that for schools, sodalities, etc., this book is useful; and that, in looking for the absolutely perfect hymn-book, they might go farther and fare worse.

H. W.

**Leo XIII and Anglican Orders.** By VISCOUNT HALIFAX. New York: Longmans, Green & Co. \$3.50 net.

Mr. Lacey and the Abbot Gasquet have each given his account of the attempt to procure the recognition of Anglican Orders from the late Sovereign Pontiff, and now the chief mover in the matter has said his say in a large octavo book of 450 pages. Hereafter dispassionate judges will be filled with astonishment at the daring of the French abbé and the English nobleman who attempted to change the action of Rome, uniform for more than three centuries. Catholics will wonder at how near success, from a human point of view, they came apparently, and will see in the

ignominious collapse of their case a striking instance of the indwelling of the Holy Ghost in the Catholic Church, guarding it from error and leading it into all truth.

Lord Halifax lets us see how the Archbishop of Canterbury, mindful of his official position and of his relations with the Crown and Parliament, would not touch the business; how the Archbishop of York was hardly half-hearted in it, and how other prelates were non-committal. He shows us, too, how men who passed for learned in the Church of England had never grasped the meaning of papal infallibility. Bishop Creighton, for instance, thought it could be illustrated by the English constitutional maxim, "The king can do no wrong"; and the Rev. W. B. Hankey wrote a long memorandum to suggest that the formula of the Vatican Council, "The definitions of the Roman Pontiff are irreformable of themselves, not through the consent of the Church," might be reconciled with his idea that they are irreformable only through being accepted by the collective episcopate, one of the very errors the Council undertook to condemn.

The book opens in a kindly spirit: the Pope is the "Holy Father." It ends bitterly: "The Pope," "the Roman Pontiff," "Rome" untaught of history, make their appearance again, with a demand for the blotting out of the decrees of Trent and the Vatican. Cardinal Vaughan is railed at unsparingly, which is not surprising, as he was compelled by truth and his conscience to say come things about Lord Halifax's department of the Church of England that its members do not like to hear. Much space is given to the author's tedious correspondence with the Abbé Portal, and to his long disquisitions on theological questions, in which he shows all the ineptitude of an amateur. Still the book has its value for Catholic historians and theologians; who, if they would have a complete account of this wonderful episode, must add to it the books of Mr. Lacey and the Abbot Gasquet.

H. W.

**Summula Philosophiæ Scholasticæ.** By I. S. HICKEY, O.Cist. Vol. III, B. Dublin: Browne & Nolan; M. H. Gill & Son. New York: Benziger Bros. St. Louis: Herder. 2s. 6d. net.

This volume of Ethics is the fourth of Father Hickey's admirable philosophical series, the first treating of Logic and Ontology, the second of Cosmology and Psychology, and the first part of the third dealing with Natural Theology. Like its predecessors it is an admirable combination of the old and new; while uncompromisingly Thomist, it is modern in style and method, interpreting the mind of St. Thomas in the light of contemporary science, of which it shows an intimate and discriminating knowledge. The method is on the lines recommended by Cardinal Mercier; explaining the theses and proofs in Latin and discussing their applications and bearings in vernacular foot-notes. In the latter are marshaled pertinent passages from contemporary philosophers on the subjects discussed in the text, an excellent method of reference which satisfies immediate needs and stimulates to further research. Difficulties are fairly stated and squarely met in crisp and fresh phraseology, and where some one else has expounded the matter adequately the author makes way for him, but only in so far as he has spoken to the point. Students and professors will find it a text book which gives best value with least expenditure of labor.

M. K.

Mr. Winston Churchill, author of "Richard Carvel," "The Crisis," etc., is writing a new story for *Hearst's Magazine* which he entitles "The Inside of the Cup." We hasten

to say that Mr. Churchill is unaware of the nature of the concoction that he has put inside the cup. A certain Mr. Hodder, the High Church pastor of a very priggish congregation composed of Parrs, and Plimptons and Constables, and Larabees and others such, undertakes to settle the worries of one of the female theologians of his flock about the dogma of the Immaculate Conception. She can find no proof of it in Scripture "If Jesus had been born" she "says in miraculous way the disciples must have known it, Joseph must have known it." The parson is unable to solve her difficulties.

This confusion of the dogma of the Immaculate Conception with that of the Virgin Birth is deplorable. The former declares it to be of faith that from the first instant of the nine months that preceded the birth of Mary she was preserved from the stain of original sin. The latter deals with something that happened fifteen or sixteen years later; and defines as Catholic doctrine that when she became the mother of the Redeemer she remained a Virgin. Any child's penny catechism would have given Mr. Churchill that information. Yet this busy purveyor of books is ignorant of it; so evidently are the literary censors to whom his manuscript was most probably submitted; so, he lets us infer are even the Anglican ministers of whom the Rev. Mr. Hodder is a type; so are their rich and in some respects educated congregations to whom such ministers are supposed to expound Christianity. The readers of "The Inside of the Cup" will be supplied with the same misinformation and doubtless will instruct others in the same sense. For does not Mr. Churchill say so? Few of them will remember that Mr. Churchill is only a writer of romances.

The renewal of interest in Newman which Wilfrid Ward's biography of the Cardinal has awakened doubtless gave Longmans occasion for publishing the attractive "pocket edition" we have received of the "Verses on Various Occasions." From the lines on "Solitude," composed in 1818, and through the poems written during that memorable voyage on the inland sea, can be discerned, as is well known, the steps of this great soul's progress toward Catholic truth, the "Dream of Gerontius" marking in a manner the attainment of the goal.

"The Failure of Omar Khayyam" is the title of a thoughtful paper contributed by the Rev. James J. Daly, S.J., to the *New York Times*, for Sunday, June 9th. Deploping the spiritual havoc wrought by the "Rubaiyat" in its admirers, the critic observes that: "Next to the use of religion for mean personal ends, the saddest thing in life is the employment of art—a beautifully wrought poem, for instance—to destroy aspiration and faith. It is a species of sacrilege and involves that special aggravation of turpitude by which, in Burke's phrase, 'vice loses half its evil by losing all its grossness.' The 'Rubaiyat' is such a poem. There is nothing in it to shock elementary sensibilities; its blasphemies are veiled; its chirping staccato of agnosticism sounds harmless enough; the sensualist and materialist in his singing wears an engaging air of sad mysticism."

In Father Daly's opinion too: "The responsibility for the serious crime of lowering the moral and spiritual tone of an age by robbing it of its religious instincts in the name of truth rests more heavily upon the literary man than upon the scientist and metaphysician. The latter, as a rule, address themselves to critical minds in which conclusions are sifted, assent held in abeyance, and theory carefully separated from fact. But the literary man's audience is mostly unskilled to detect error and to attach accurate values to the findings of philosophers; it



feels the subtle flattery involved in a philosophic appeal to its intellect and, under the influence of that flattery, will follow any leader with honeyed accents. Literary men excuse themselves by saying that they follow 'art for art's sake.' It is a strange delusion. Every sane and normal observation of the subject will always coincide with that of John Stuart Mill that 'all the arts of expression tend to keep alive and in activity the feelings they express.' Can a man be exonerated," asks Father Daly, "from the shame of uttering an unworthy thought or feeling merely because he utters it powerfully and well? Does not his art increase his moral guilt by making his evil thought go further and reach greater numbers?"

The *Times* deserves praise for publishing such sound views as these.

Admirers of the gifted singer of the *Catholic Standard and Times* of Philadelphia, Thomas A. Daly, and he has as many admirers as he has readers, will read with pleasure the welcome which the sixth edition of his "Canzoni" receives from the *New York Evening Sun*. We quote in part:

"Originality of itself is not enough to explain the sustained favor which has greeted the writings of the Philadelphia singer. Nor is the explanation to be found in the fluency of his lines or the facility of his rhyming. The reason lies deeper, and is to be found in the genial, sincere and hopeful attitude toward men and affairs which is apparent in all his work. He sings not of soulful yearnings, melancholy musings, dismal forebodings, or amorous inclinations. His muse walks along everyday roads, instead of winging through distant clouds; and because it is nearer makes a more effectual response in the hearts of passersby. . . . There is laughter in most of Daly's verses, but it is not the laughter of the satirist, nor the comedian. It is the laughter of the joy of living, of good fellowship and happiness, of merry-making and innocent fun. And the while he paints in lighter colors, he is subtly holding a poetic brief for the much-abused immigrant and the grimy toiler, insisting on their humaneness and crying their kinship to the rest of the world."

"The Holy Mass according to the Greek Rite," a pamphlet published in Slavonic and English by P. J. Kenedy & Sons, will appeal to those who like to compare Oriental liturgies with our Roman missal. Mr. Andrew J. Shipman, LL.D., whose papers in *AMERICA* will be remembered, is the editor and translator of this beautiful "Liturgy of St. John Chrysostom," and promises that if his "booklet is well received and awakens an interest in Greek Catholic rites and ceremonies, translations of the other Masses and other portions of the Greek ritual will be made."

#### BOOKS RECEIVED

- The Life of Saint Bernardino of Siena. Translated from the French of Paul Thureau Danguin by the Baroness G. Von Hügel. New York: The Macmillan Co. Net \$4.00.
- The Dialogues of Saint Gregory, Surnamed the Great. Translated by P. W. New York: The Macmillan Co. Net \$4.00.
- Theodicy. Essays on Divine Providence. By Antonio Rosmini Serbati. Three volumes. New York: Longmans, Green & Co.
- The Mass. A Study of the Roman Liturgy. By Adrian Fortescue. New York: Longmans, Green & Co. Net \$1.80.
- Christ's Teaching Concerning Divorce in the New Testament. An Exegetical Study. By the Rev. Francis E. Gigot, D.D. New York: Benziger Brothers. Net \$1.50.
- Summa Theologica. Vol. II. Translated by the Fathers of the English Dominican Province. London: R. & T. Washbourne & Co. Net 6s.
- Introductory Philosophy. A Text Book for Colleges and High Schools. By Charles A. Dubray, S.M. New York: Longmans, Green & Co. Net \$2.60.
- An Experiment in History Teaching. By Edward Rockliff, S.J. New York: Longmans, Green & Co. Net \$1.00.
- New Orleans. The Place and the People. By Grace King. New York: The Macmillan Co. Net \$1.50.
- Boston. The Place and the People. By M. A. De Wolff Howe. New York: The Macmillan Co. Net \$1.50.
- Charleston. The Place and the People. By Mrs. St. Julien Ravenel. New York: The Macmillan Co. Net \$1.50.
- Litany of the Sacred Heart. By the Rev. Joseph McDonnell, S.J. London: R. & T. Washbourne.

#### EDUCATION

##### Montessori and Ferrer

Apropos of the criticism of some of the features of the Montessori system which appeared in this column last week, our attention was called to a paragraph printed in *The Modern School* (February, 1912), a pamphlet published in the interests of the Francisco Ferrer Association of New York City. The Association, it will be remembered, opened a Ferrer school in this city early this year in which children are to be trained according to the Ferrer idea of "an absolute change of contemporary fundamental principles through education." The paragraph declares that "sympathizers with the Ferrer movement will be interested in a series of articles lately published on Maria Montessori, the Italian educator. *Her methods have much in common with those of Francisco Ferrer, and are spreading all over the world.*" No doubt Madame Montessori's principle of auto-education and the liberty of the child is one of the details which the writer of the paragraph finds to be common to the two systems.

We question, however, the claimed similarity of purpose. Dr. Montessori's schools have so far been designated for only very young children, from two and a half to seven years of age, and the shrewdness with which she has planned her "Children's Houses" forbids one to fancy that she is unaware of the vital weakness inherent in the system if applied without discrimination in the case of older children. Few will deny that the very young child should be largely untroubled by responsibilities, yet even the young child needs something more than the privilege to be allowed "to grow just as the flower grows." And once reason begins to act and conscience is awakened a very defined training and discipline are imperative. Whether the "discoverer" of the new method is mindful of this limitation one may not say; there is no evidence as yet at hand in her school, to enable one to affirm, but the saneness she exhibits in reducing her theory to practice is an argument in her favor.

Whatever be said, she certainly gives no sign that her aim is to root out of the mind of the child every vestige of submission to discipline and of respect for authority. This, however, is the "liberty" which the Ferrer school would foster in the child. The little pamphlet to which reference is made above, frankly makes the acknowledgement. Leonard D. Abbott describing (page 7) Ferrer's great discovery, says: "Before popular education was established it was felt by many that in order to emancipate its working classes all that was necessary was to start public schools. If the proletariat had this great tool for the mastering of life, it was argued, the social question would be solved. Now we have public schools, yet the mass of the people are as much enslaved as ever. What is the trouble? Francisco Ferrer, says Frank Chester Pease in *The Agitator* (Lake Bay, Washington), turned his interrogations in this direction and came to the discovery—which is, perhaps, his greatest contribution to the revolutionary movement—that it was not the tool which prevents the liberation of the proletariat but that *the leading inspiration of all education is the principle of discipline and of authority which guides education at all times.*" Environed with discipline in the house and school the child, whose whole habit of mind has been formed through adherence to authoritative models, will be nothing less than a slave. Such a one cannot be expected to revolt against tyrannies of class rule, wage slavery, race prejudices, superstition and respectability. Therefore do away with the principle of discipline and of authority and let uncontrolled liberty be the inspiration of the new education.

The Montessorian system embodies no such conception of discipline and authority, and, we believe, its discoverer will be little gratified to learn that her kindly purpose has been hailed by the Ferrer following in New York, as having much in com-

mon with the destructive program of the "Modern School." While we do not concede, as we said in our comment of last week, that successful results with the class of children Madame Montessori sought to aid in the inception of her work will conclusively justify a wide adoption of her system, there is a certain truth in what she contends for. Her idea, after all, is mainly this: children have a natural love of accomplishment, are delighted to do what they know how to do, and will willingly obey an instruction where they are not annoyed and impeded by ignorance, awkwardness or unwieldiness of the material to be used. In developing this notion she errs in the exaggeration of her reference to the removal of "all restraint and direct control from the class-room," but the error differs *toto coelo* from the revolutionary concept of liberty the Ferrer apostles stand for.

Dr. Nicholas Murray Butler, in his address at the recent Commencement exercises of Columbia University, drove home some excellent truths which it might be well for the proponents of easy ways in school training to meditate. Speaking on the subject of "Success," Dr. Butler declared:

"That character which guides conduct to true success is a disciplined character. It is not fitful, or wayward, or blown about by every wind of doctrine, or moved by every change of circumstance. Discipline involves standards. The application of standards implies rules. A disciplined character, therefore, is a character which has fixed standards leading to definite rules of conduct. Unless life and study in a university have taught this lesson the university has failed in its high purpose. The pressure for training to enable one to earn a living is all well enough in its way, but those who have not learned how to live will be of no benefit to civilization and of little value to themselves simply because they have learned how to make a living."

On June, 5, eighteen Sisters, representing seven teaching congregations of religious women, received Bachelor of Arts diplomas from the Catholic University of Washington, D. C. The religious thus honored made up the first class to graduate from the Teachers' College of the University, an affiliated institution which last year began its work under the auspices of the Catholic University faculty. The high character of the work done by these first candidates from the College for literary honors, is vouched for by the Right Rev. Rector of the university who, in conferring the diplomas, declared that the Sisters had made a record for scholastic attainments surpassing any yet achieved by men thus far admitted to the B. A. degree in the university. The happy results marking the inauguration of the Teachers' College caused the Board of Trustees of the University to ratify the purchase of property on which permanent buildings may be erected for its use and to take the necessary steps to realize this project at the earliest possible date. The *University Bulletin* announces that several Sisterhoods have already selected sites for their future homes on the grounds assigned for the community residences and that it is expected building operations will be begun in a short time. The second summer session of the Sisters' College will be held from July 1, to August 9, 1912.

The Sisters of Charity of New York will find encouraging evidence of the lasting influence of their educational work upon those who have gone forth from their schools in the record of this year's graduating class at the Academy attached to their College of Mt. St. Vincent-on-Hudson. Of the twenty ladies who, at the commencement exercises on June 4, received certificates of completed High School work, one is a granddaughter of a graduate of the institution, five are daughters of graduates and several of the others are members of families all of whose daughters have been educated at Mt. St. Vincent. M. J. O'C.

## SOCIOLOGY

### The Lesson of the Guild

The old time guilds were of two kinds, the religious and the secular, of which the latter were the trade organizations of the day. These had their origin in the natural tendency of men to associate to promote a common interest, and in the natural condition of human society which allowed this tendency free scope, so that the supreme or national society was composed immediately of subordinate societies. Religion had its part in the secular guild, because religion entered then into social life. The guilds had their patrons and their patronal feasts, their place in the parish church, some of the richer had churches and chaplains of their own. But besides this the spirit of Christianity entered into the guilds' administration.

The object of the trade guild, as found in the towns, and even in some large villages, was to protect the trade it represented. This was called an art and mystery, and was the vested interest of those who learned it. It determined the number of apprentices, gave laws to the journeymen, fixed their wages and hours of labor, and determined the standard of excellence one had to attain. It was controlled by the masters; and none might exercise the trade unless he were, as a master, a member of the guild, or, as a journeyman, on the way to become such. It was as close as any modern union. In it freedom of contract was unheard of. Human frailty introduces imperfection into every human thing; yet on the whole the guilds worked well and under them reigned a harmony that is sadly wanting in trade organization of today.

What is the reason? Some answer that the difference is due to the fact that the guild controlled the whole trade, while organizations today are divided into those of the employers and the employed. This is not altogether true. The same spirit which led masters to associate, led journeymen to do the same; yet between the two classes there was not the enmity that exists between associations and unions today. Others say that the modern factory system, following the invention of machinery and the application of steam, is responsible for our troubles. There is a great deal of truth in this, as all know who have followed the history of labor during the past hundred years and more. But it is not the whole truth. Had the spinning jenny been invented and the steam engine in the thirteenth or the fourteenth century, it is fairly certain that they would not have occasioned the evils from which we suffer. There must therefore be some fundamental reason underlying those usually given.

This, we think, is two-fold. Of its first element we are absolutely certain. It is the disappearance of religion as a part of social organization. Without Christianity imposing itself as a recognized social force, true civilization is impossible. The Church is the infallible teacher of men, not only to get them into heaven at last, but also to make their environment in this world a help and not an obstacle to their getting there. And so the Church was listened to, and its moral law was the norm and measure of the law of the land. Times have changed. Each one seeks his own profit, not the things of Christ, and so strife is the inevitable result. The second element, we would propose to the consideration of the wise. Owing to the complete organization of the supreme society, the administration of its subordinate organizations had, in former times, no little share in public affairs. Hence the guilds had a much broader scope than modern unions and associations, and rose above their exclusive interests to view their trade in its relation to the general welfare. For this complex society the Revolution, as we have pointed out on other occasions, substituted individualism under one central authority, telling men that they are equal in every respect. All men are equal in some respects, but in others they are not, as the workmen found out. Hence they had to



organize, in a form of society, which, in theory, had no place for subordinate organizations, and their organizations confined themselves necessarily to questions of time and wages and such like.

In this country we have the advantage that, behind the municipal and state authority, there is the Federal, feared alike by employer and employed, who hesitate a long time before provoking its intervention. For this reason, notwithstanding our democratic institutions, we are more stable and law abiding than the English are found to be just now, who are continually in contact with the one supreme government; so that, if this be flouted successfully, the flouters fall into lawlessness. There are in England municipalities and county councils established under the central government. Why not return to old ideas perfectly English, and constitute these of the heads of the vested interests, instead of individuals elected by individual suffrage? If, for example, a county council was composed of representatives of the chief labor unions of the county, of the representatives of the employers, the owners of land, the merchants and shop-keepers, etc., these would soon discover that in public health, roads, education, licensed drinking places, Sunday trading, etc., they have common interests and that each would need the other. When afterwards the employers' associations would meet the labor unions, this would influence their deliberations. There would not be hostile bickerings, which a feeble central government is unable to restrain, but discussions of men seeking the common good that none can attain alone. The employer would say: "I cannot quarrel with these men whose cooperation I need for the improvement of communications." The employed would say: "We must keep on good terms with so and so who is supporting us in the matter of drainage." Experience has shown again and again, that when interests are broadened, personal jealousy is diminished. This, too, would add greatly to the efficacy of the supreme government, and it is what we meant when we said lately that conditions in England call for a constructive statesman.

H. W.

### SCIENCE

Professors Newcomb, Yntema, Fabry, Abbott and others have independently measured photometrically the intrinsic brightness of the midnight sky and found it to be of a degree greater than can be accounted for by the stars alone. The variability of this illumination night after night precludes a possible explanation in the nebulae or other constant sources. Nor is a cause to be sought for outside the atmosphere, since the brightness increases as the horizon is approached. With the green auroral line of the spectrum clearly in sight on any dark clear night, the theory of Yntema of a permanent aurora is not without foundation. Professor Humphreys of the United States Weather Bureau suggests a further possible source of sky light and that of the aurora itself, *i. e.*, the bombardment of the outer atmosphere by material of meteoric origin. So far as such a bombardment produces light at all, it must be through a considerable depth of the rarer portion of the atmosphere and should consequently appear more intense as the zenith distance is increased.

A new method known as the Bender-Lehmann system, for the consumption of smoke in connection with steam plants is showing good results according to reports from Germany, where the system is in extensive use. The complete combustion of the volatile smoke forming elements of the coal is effected by the well known reaction between super-heated steam and incandescent coal, while the mechanical suppression of solid particles and ashes is cared for by the manner

in which the steam is brought into the combustion chamber. The soot and ash particles, rising from the grate, are sent by jets of steam blown under high pressure obliquely downward into the combustion chamber, and are accordingly prevented from making their way into the chimney. These jets besides suppressing smoke increase the draft, thus stimulating combustion. The fuel economy of this system is rated as high as 10 per cent.

F. TONDORF, S.J.

### ECCLESIASTICAL NEWS

#### Mount Manresa Dedicated

On Sunday afternoon, June 16, there was a unique ceremony at Mount Manresa, Staten Island. The first establishment in the United States exclusively devoted to retreats for laymen was solemnly blessed by his Eminence Cardinal Farley, and formally dedicated in the presence of some two thousand leading representatives of the laity to their spiritual service. The officers of the Laymen's League, escorting the Cardinal, and the New York and Richmond Councils of the Knights of Columbus, were reinforced by many prominent men from other States who had already followed the exercises.

The movement was founded in New York some three years ago, when a group of laymen in consultation with Rev. T. J. Shealy, S.J., recognizing the benefits that followed from the lay retreat movement in certain European countries, determined that the increasing social unrest and anti-religious social theories in the United States made the time propitious for its introduction here. Accordingly a retreat was held for laymen exclusively at Fordham University, July 9, 1909, and nearly every other week for the two following years at Fordham University or at Keyser's Island, Conn. The retreatants had become apostles in the work, had induced their friends to make the retreats and had themselves returned, so that its permanency seemed assured, and a house exclusively designed for its requirements and so located as to be easy of access became a necessity.

Such a house and place were fortunately found in Fox Hill Villa, near Fort Wadsworth, Staten Island, now known as Mount Manresa, thirty minutes by ferry and train from New York City. Lying between Fort Wadsworth and St. George, and commanding a view of the upper and lower bay and New York harbor, Manresa is a spacious, stately mansion, which with its elaborate adornment and the parking and artistic arrangement of the large and well-laid acres that surround it cost the former owner close to a million dollars. It was acquired last year at a moderate price, and Father Shealy thought he was taking no risk in trusting to the friends of the movement to defray the cost. The conveniences of access, the exceptionally healthful and pleasing conditions afforded by house and grounds, and the complete exclusion of distractions, soon increased the number of exercitants. They come on Friday evening and remain till Monday morning, hence the name of Week-End Retreats. It is intended not merely for the pious but to awaken men immersed in business and worldly pursuits to the true demands of life and teach them the business methods of salvation.

The Holy Father gave his special blessing to the work, Cardinal Farley earnestly supported it by word and deed from the start, and on Sunday, speaking from the piazza of Manresa, he assured the large assemblage that crowded the approaches of the lawn that this was the most pleasing of the many pleasing functions he discharged since his elevation to the Cardinalate. The Laymen's Retreat movement crystalized the last injunction he received from the Holy Father: by sound instruction to form men for God's work. Catholic men, well grounded in their faith, zealous and exemplary, are the surest mainstay of our free institutions in this republic. The thousand men from many States who had been here awakened to a new life were scattering good seed in their districts that would fructify. The School of

Social Studies, which Father Shealy was conducting, the *Common Cause* and the *Live Issue*, in which men of various beliefs were combating ably the social evils of the day, had sprung out of the movement, and its activities had only just begun. He had blessed the house; his blessing and encouragement would be always with the work.

Dr. J. J. Walsh, speaking for the laymen, explained the meaning of retreats, "treating again" the foundation principles of life, and Father Shealy, in welcoming the Cardinal, said the movement prospered owing to the support of his Eminence and of all the bishops and pastors under whose jurisdiction it was instituted. They recognize that the Retreat safeguards the layman in the dangers of modern life, and is a spiritual power-house from which the parish and its societies draw new strength. The work needs prayer and it needs men. It also needs money, but so far it has lived on the riches of the poor, the financiers of religion, and it has not fared ill. He asked general cooperation in the work of the Laymen's League. "Many can take part in it; some can contribute towards it; all can pray for it." The Benediction of the Blessed Sacrament from an altar erected on the piazza, the Cardinal, assisted by Father Hanselman, S.J., and Mgr. McMackin, officiating, closed the exercises.

The Franciscan Father Michel Fabre, who was slain in the outbreak at Fez, really sacrificed his life in the interest of peace. He was in a room with several military men who had taken refuge there, fully determined to fight to the end, when the friar, who spoke Arabic, proposed to go down to plead with the insurgents. No one interposed. From the room they heard the conversation, and as no shot was fired they fancied that he had really persuaded the assailants to depart. Four hours afterwards they found his corpse in the courtyard. His throat was cut and his naked body pierced with poniards. The good friar was highly esteemed by civilians and soldiers alike.

The following instance of a nun's self-sacrifice when the ship in which she sailed went down with many on board in the New Hebrides Archipelago, will recall the heroic deeds on the part of some of the passengers on the Titanic. The story is given in the *Ceylon Catholic Messenger* for April 26:

"When Bishop Douceré, Vicar Apostolic of New Hebrides, arrived in Sydney from Europe he was handed a big bundle of correspondence by Rev. Fr. J. Chevreuil, Procurator of Missions, of the Society of Mary, in the Pacific. One of the letters conveyed details of the death of Sister Marie Ephrem, who was a passenger aboard the *Tathra*, which foundered between Ambryn and Apt, in the new Hebrides Archipelago. She was stationed at Melisi, on Pentecost Island, and was on her way to Montmartre with four native girls for the school and one infant for the orphanage there. While the steamer was sinking one of the passengers woke Sister Marie and took her on deck. Though boats were about to leave the doomed vessel the nun refused to go without the children, for whom she went back. By the time she regained the deck the boats were gone, and the brave nun, who was not more than 32 years of age, went down into the sea with her charges. She was a French woman, and came from the department of Savoy."

His Holiness Pius X has been pleased to appoint the Very Rev. Father Beekmeyer, O. S. B., to succeed the late Bishop Pagnari as Bishop of Kandy in the land of Ceylon. Bishop Beekmeyer, says the *Jaffna Catholic Guardian*, is the first Ceylonese raised to the exalted rank of a Bishop. His grandfather was a German officer, serving under the Dutch Government, and his father was a civil engineer in the service of the British Government and the first member of the family to embrace the Catholic Faith. The elevation of Father

Beekmeyer to the dignity of the Episcopate is a striking proof of the progress of the church in Ceylon and at the same time a mark of affection on the part of the Supreme Pastor of souls towards his children in distant Ceylon.

### PERSONAL

Cardinal Gibbons has accepted the invitation to pronounce the invocation at the opening session of the Democratic National Convention in Baltimore.

The cable news circulated some time ago that Father Pigot, S. J., had been refused admission into Russia for scientific work, was incomplete. Father Pigot, who has charge of the Observatory at Riverview College, Australia, took advantage of a visit to Ireland to examine the principal European observatories. Prince Gallitzin, Director of the Russian Seismological Department, and President of the International Seismological Conference, had invited him to visit the Pultowa Observatory at St. Petersburg, but the authorities refused to admit him because of the law prohibiting Jesuits to enter Russia. An appeal, however, by Prince Gallitzin to the Government secured the required permission, but Father Pigot, who was then in Rome, found it inconvenient to avail himself of it, and so Russia is still free from the perils of scientific Jesuitry. Father Pigot, who is the son of John Pigot, the '48 patriot and distinguished writer of the *Nation*, was a practising physician in Dublin before he entered the Society of Jesus. He has since served as a Missionary in India and as a teacher and scientist in Australia.

Bishop Duhig, of Rockhampton, Queensland, Australia, who at the time of his elevation to that See, Dec. 10, 1905, was reputed to be the youngest bishop in the entire hierarchy, has been appointed Coadjutor Archbishop of Brisbane. He was ordained priest in 1897 and is a native of Drumcollogher, County Limerick, Ireland.

The Rev. Lawrence A. Brown, assistant pastor of St. Martin's Church, Baltimore, has been appointed superintendent of the parish schools of the diocese. He succeeds the Rev. James F. Nolan, pastor of Corpus Christi Church, who has held the position for nine years. Father Brown is a graduate of Loyola College and of the Catholic University. Forty schools in Baltimore and fifty in other parts of Maryland and the District of Columbia will come under his supervision.

### OBITUARY

The Right Rev. Monsignor Jeremiah E. Millerick, who recently celebrated the fortieth anniversary of his priesthood, died in Boston on June 10. At the time of his death he was pastor of St. Joseph's Church, in the West End, and a member of the diocesan board of consultors. Mgr. Millerick was a native of Newton, County Cork, Ireland, and was born in 1846. His classical studies were made at Holy Cross College and his higher studies in Rome, where he was ordained in 1872. In 1905 Monsignor Millerick was chosen president of the Alumni Association of the North American College. In 1909, the Holy Father made him a domestic prelate with the title of Monsignor.

The Rev. Charles J. Vandegrift, rector of the Church of St. Edward the Confessor, Philadelphia, was summoned to his reward on June 10. The magnificent church, rectory and school erected during his pastorate are so many monuments of his untiring zeal and business ability, no less than of his people's generosity. Father Vandegrift was for several years diocesan director of the Priests' Eucharistic League.